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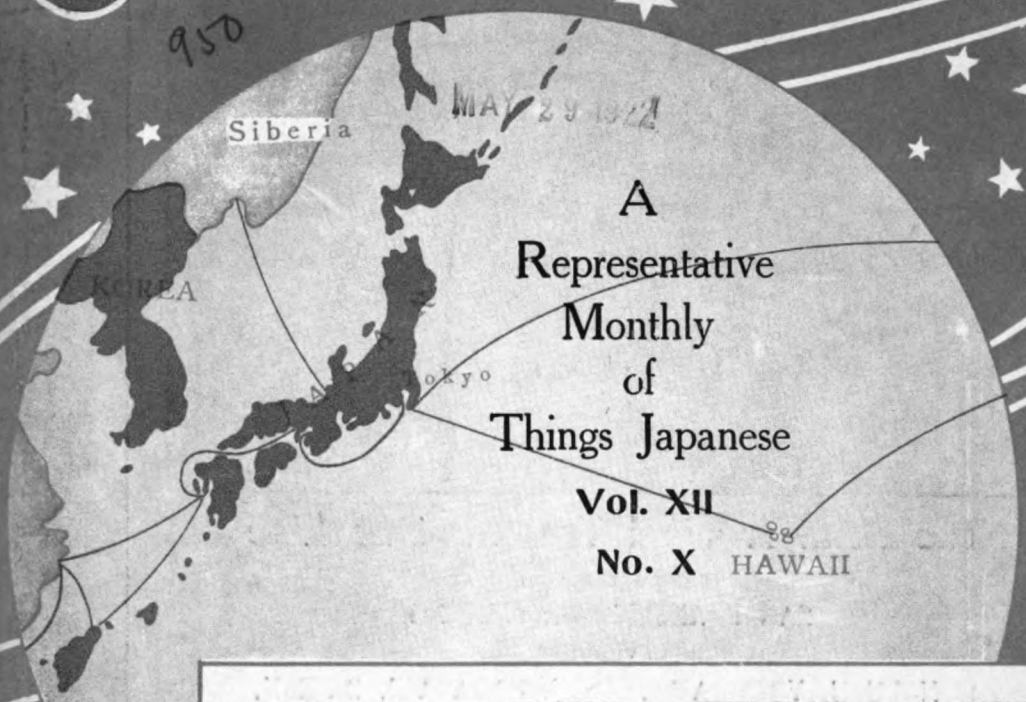


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Vol. XII
No. X

RIVER HOTSU, KYOTO

THE JAPAN MAGAZINE CO., TOKYO, JAPAN

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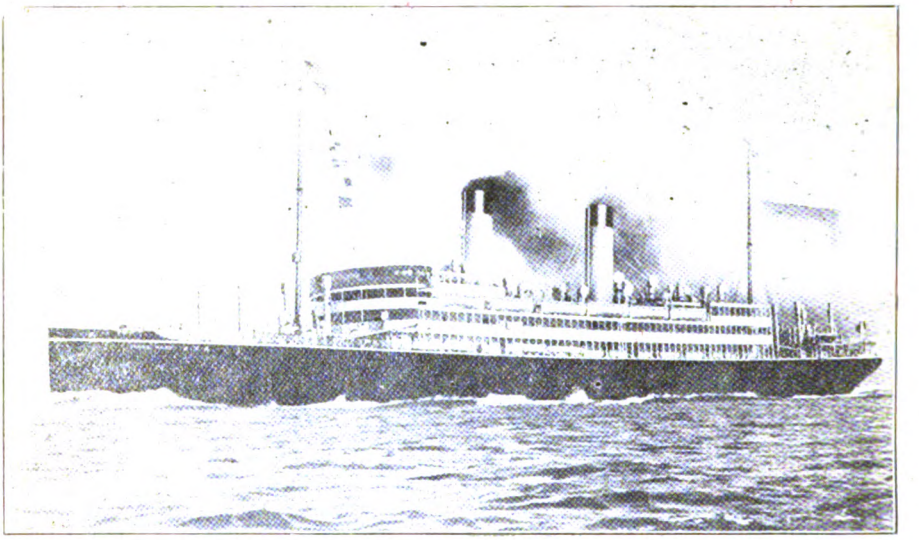

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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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# THE CONSPIRACY OF THE "IRON" DANCE

XIV

(La Conjuration de la Danse de Fer)

BY FRANK [illegible]

[illegible]

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THE JAPAN MAGAZINE
VOLUME TWELVE MARCH, 1922 NUMBER TEN

# BIBLIOGRAPHY OF THE "NOH" DANCE

## XIV

(*The Sequel of the Fourth Dance*)

By MARK KING

September—"Hanagatami" is a drama based on the romantic story of a girl named "Teruhi-no-Mayé," who was an attendant of and beloved by the Imperial Prince Ōatobé, who resided at Ajimano in Echizen Province, and was the grandson of the fifth Emperor from Ōjin (201-310). In December of the year 506, the Emperor Buretsu's (499-506) demise occurred, but as he did not have a direct heir, there was some question as to the rightful successor to the throne. Ōtomo-Kanamura, Ōmuraji, then deliberated over the matter with the court-councillors and finally sent a guard of honor to Prince Ōatobé, at Ajimano, to offer him the Crown, which he accepted; he ascended the Throne in the year 507 at the Palace of Tamaho in Yamato Province, and was designated Emperor Keitai. A short while before the guard of honor arrived at Ajimano, Teruhi-no-Mayé left the rustic village for her native place to take a holiday. Early in the morning on the day when the Prince left Ajimano for the Palace of Tamaho to ascend the Throne, he sent a messenger to her with an amatory poem and a basket full of flowers as a keepsake—the basket he had used himself every morning. She was exceedingly delighted to hear that the Prince was to be crowned at the Palace of Tamaho, and became almost insane with boundless joy on receiving the poem and basket of flowers from the Prince. She immediately set out accompanied by her maid on her long journey to the Capital of Tamaho to see the Prince, her only guide being the wild geese which were flysing in the sky towards the South, it being the time of the autumnal migration. At the beginning of September, her weary feet brought her to Yamato Province from the northern part of the country—and it so happened that the Emperor was leaving the Palace to enjoy the beauty of scarlet maple-leaves and the guards were set along the Imperial route through the city. Being a stranger from the country and quite unused to Court etiquette, she stepped in front of the Imperial carriage in a frantic manner to see the Emperor. A policeman therefore stood in her way in order to prevent her passage, and in doing so knocked down the flower-basket from her maid's hands. She

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felt as if her heart would break with sorrow and cried out to the policeman in a plaintive voice:—"Ah me! What a disrespectful, discourteous act! You have knocked down the Imperial flower-basket which was bestowed on me by the Imperial Prince Ōatobé, when he was living at Ajimano in Echizen Province. Grateful indeed! With due respect I would inform you that he is no less a personage than the Emperor Keitai. It is little short of madness to knock down this divine basket, in which the blossoms have not yet faded, onto the ground without respect or fear—you are indeed more mad than I. You will soon become insane like me by Heaven's punishment for having committed such an act. Though the world may be going to the dogs, yet the Sun and the Moon never come down to the earth, so the Sovereign of the whole realm is always in the purple clouds. I hope you will never again act in such a rude manner to the people and thus incur your friends' derision." The Imperial command gave her permission to approach the carriage and she danced with joyful, frantic, broken steps at being honored with His Majesty's personal attention. After she had danced beautifully, the second Imperial command was for her to present the flower-basket. The Emperor then recognized his own old basket and his last amatory poem to her, and he was graciously pleased to take her into his service on the same terms as before and said:—"Be of good heart, recover from your madness!" She was deeply moved and felt great gratitude for the boundless benevolence of the Emperor. After the Emperor had viewed the scarlet leaves which gave him great pleasure, he returned to the Palace accompanied by his attendants along the Imperial route, lined as before by the guards. (It is recorded in history that the Emperor Keitai ascended the Throne at Hatsuse in Yamato Province in the year 507, and transferred the Capital to Iware in Yamato Province in the year 526, his new Palace being called the "Palace of Tamaho"; he died on the 7th of February, 531, his age being 82 years.) This was written by Awan-Ami. .....(Int. No. 14.)

September—"Hashi-Benkei" is a drama based on a popular tradition of Musashibō Benkei, who was a strong gigantic monk who lived at Sai-Tō on Mount Hiyei in Ōmi Province, under perfect discipline of the military arts. He was accustomed to cross the Gojō Bridge at the dead of night to worship at a shrine dedicated to Sugawara Michizane, at Gojō Road in Kyoto City. One September, he confided to his follower that it was the last night for the fulfilment of a vow to pray to the god of the Shrine of Gojō. The followers then entreated him to give up his visit to the Shrine on this particular night, because a girl, who looked about 12 or 13 years old, and was on the bridge, was laying her short sword about as quick as lightning with the intention of having some fun with anyone happening to cross the Gojō bridge—it was miraculously skillful sleight of hand fencing—and he added that it might be an apparition. Benkei was awed by this fearsome story and hesitated at first to go out and cross the bridge at dead of night, but finally determined to kill the vampire, or whatever it might be, on the bridge.

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He then clad himself in long black armor, and resting his long halberd on his shoulder, he set out on his way to the Gojō bridge. It was a bright night and when he was crossing the bridge, stamping his feet noisily, he caught sight of a beautiful youthful figure in the moonlight, dressed in a girl's costume with the head covered with a silk scarf, standing alone in the middle of the bridge. Benkei considered it was not conduct becoming a monk to accost a frail female at the dead of night, and he did not pay any attention to her. It was in reality, however, a boy named Ushi-Waka, who had disguised himself as a dainty girl. He was born in the year 1159, the third son of Tokiwa-Gozen, who was a beautiful woman, the daughter of Fujiwara Koremichi, and was the Empress of Emperor Konoyé (1139-1155). After the Emperor died, in the year 1155, she was beloved by Minamoto Yoshitomo, and by him had three sons —Ima-Waka, Oto-Waka, and Ushi-Waka. Later on, the three boys became priests at the request of their mother. On the night previous to Ushi-Waka's ordination as a priest, he lay in wait for passers-by on the Gojō bridge in order to try his skill in military art, for he had been well-trained and made into a skilled fencer by a long-nosed goblin who lived on Mount Kurama in the Northern part of Kyoto. Ushi-Waka became angered by Benkei's attitude of provoking indifference, and suddenly kicked the staff of Benkei's long halberd. Benkei gave a growl of rage and yelled out "You ruffian!"—he cut about indiscriminately with his long weapon, but Ushi-Waka stood upright with perfect composure and putting aside the long silk scarf which covered his head, very calmly drew his short sword and opened hostilities by parrying a vigorous thrust from the point of Benkei's halberd. Ushi-Waka with great agility jumped from side to side, from the front to the rear, from the rear to the front again, mocking the gigantic monk with many a jest, while Benkei was striking either the air or the ground with his long weapon and forever missing his adversary. At last Benkei had the halberd knocked out of his hand and recoiled from such splendid skill, feeling dreadfully tired and weary. He then stood defenceless, gazing vacantly for a time upon the youthful Ushi-Waka, being struck with amazement at his defeat, after which he (Benkei) fell on his knees, and asked the youth to give his name. They then introduced themselves to each other—Ushi-Waka told him that his name was Minamoto Ushi-Waka, and that he was no other than the third son of Minamoto Yoshitomo. Benkei stared in astonishment to hear that the youth was of the good lineage of the Minamoto (or Genji) clan; and throwing up his arms to his victor he begged that he might henceforth become a retainer of the young conqueror. After some discussion, they started together in company towards the Imperial Palace at Kujō in Kyoto. (Tradition tells us that Benkei had for some time waylaid knights who happened to cross the Gojō bridge in Kyoto. His idea was to obtain a thousand swords, and he was so brave, although such a rascal, that he had won from knights no less than 999 swords by his lawless behavior. Ushi-

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Bird's Eye View of Kobé City

Maiko, near Kobe

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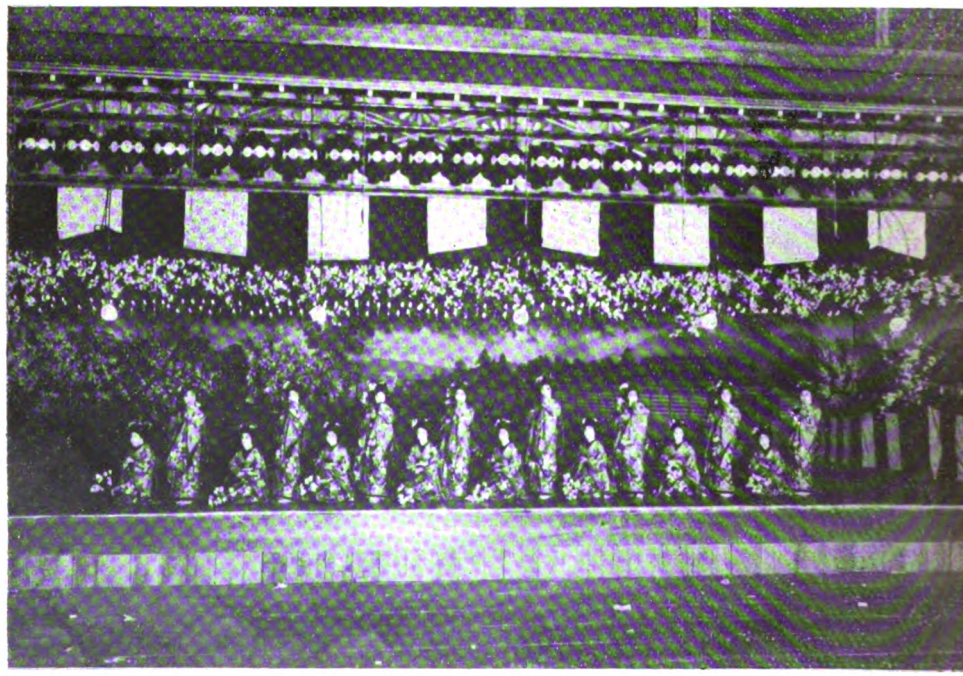
Togetsu Bridge and Mt. Arashi



The Miyako Dance, Kyoto

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Waka, having received news of these doings, determined to put an end to Benkei, who had become the terror of the city. Benkei was utterly amazed at his defeat by Ushi-Waka, and at last they were linked together in a valiant and harmonious union, their friendship being one of great strength and firmness. While Ushi-Waka was in the Kurama Temple in the Northern part of Kyoto, he was called "Yasha-Ō," but he did not study any Buddhist sacred book, and merely practised military [art. On March 3rd, 1174, when he was 16 years old, he escaped from the Temple to go to Mutsu Province, accompanied by Hori-Yatarō-Mitsukage and Fukasu-Yorishige, in order to exterminate the Taira (or Heike) clan; he gave his adult name of Minamoto Yoshitsune for the first time at Kagami-no-Shuku in Ōmi Province on his long way to Mutsu Province. He took revenge on Taira-no-Kiyomori, because Kiyomori had committed an outrage upon Ushi-Waka's mother, who was a beautiful widow of 23 years of age. Afterwards, he was known as "Kuro-Hangan-Yoshitsune," and gained numerous victories over the Taira clan, finally driving them to the sea, where they perished in the battle of Dan-no-Ura, on March 24th, 1185.) This was written by Yasukiyo. .....

(Ext. No. 4.)

September—"Yū-Gawo" is a drama concerning the life story of a girl named "Yū-Gawo" (or "Flower of the Bottle-Gourd"), the heroine of the romantic story of the Genji (or Minamoto) Family which was written by Murasaki-Shikibu, the daughter of Fujiwara Tametoki, Echizen-no-Kami — the whole of this Romantic Legend forms a voluminous book and contains 54 chapters; Murasaki-Shikibu, the author, died in the year 922. Genji, the hero of the story, who was living at Nijō in Kyoto City, was a nobleman nicknamed "Hikaru Kimi" (or "The Bright Noble") and had an aunt named Rokujō-Miyasudokoro, who was once the Princess of the younger brother of the Emperor Kiritsubo (a fictitious name conjured up for the story)—this younger brother was a nephew of "Hikaru Kimi" of the Genji—and Rokujo-Miyasudokoro became a widow shortly after she had borne a girl-baby. Marriage goes by destiny; Hikaru-Kimi lost his heart to Rokujō-Miyasudokoro, and he was accustomed to visit her house at Rokujō in Kyoto city at very frequent intervals, being deeply in love with her—she was 24 years old and his age was only 16 years, therefore she was 8 years older than he, but his fate was bound with hers indissolubly. He also often visited his old wet-nurse at Gojō in the same city by carriage on his way to visit his loved one at Rokujō. One evening, it so happened that he decided to call on his wet-nurse at Gojō, and when he came to her house he ordered his attendant to go inside to call out her son named Koremitsu. While he was waiting in his carriage for the son, he occupied his time by gazing at the lovely evening scene on the narrow street and his attention was much attracted by a splendid white flower of a "bottle-gourd" (or "Yū-Gawo" in the Japanese language) the green vines of which trailed artistically over the board-fence of a house next door to his wet-nurse's, the house in question

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Wada, having received news of these doings, determined to put an end to Ikeda, who had become the terror of the city. Ikeda was quickly arrested and his defeat by Takeyoshi, and at last they were linked together in a variety and harmonious union, the friendship being one of great strength and fidelity. While Ii Naosuke was in the Kantaku Temple in the Northern part of Kyoto, he was called "Yabu-no-Nai" but he did not study any Buddhist sacred books, and merely performed temporary acts. On March 3rd, 1175, when he was 15 years old, he escaped from the Temple to go to Matsu Pavilion, accompanied by Ikeda-Yamano-Michinaga and Ichiwa-Yoshihiro. In order to exterminate the Tairo (or Taiko) class, he gave his eldest daughter of Hanamoto Yoshitsune for the first time at Kagawa-no-Shikiba in Omi Province on his long way to Mitsu Province. He took revenge on Taira-no-Kiyomori, because Kiyomori had committed an outrage upon Udai Wakasa's mother, who was a beautiful widow of 25 years of age. Afterwards, he was known as "Kusunoki-Yoshihiro" and passed [illegible] the "Genpei" battle [illegible] to Ise [illegible] Wakasa [illegible] Tale of Heiji written by Yoshihiro.

.....

(Part No. 4)

[illegible] "Yoshihiro" [illegible] concerned in the [illegible] and "Yoshihiro" [illegible] [illegible] the [illegible] [illegible] [illegible]

having a motley assortment made of grass which combined with the bamboo-blind hanging in front of the house gave one a feeling as if in a dream. His eyes at once fancy opened the door leading to the neighboring garden and there stood the young girl with a white flower upon a ground on the head modestly to hide [illegible] and slowly and gracefully approached the [illegible] and a long [illegible] [illegible] [illegible]

having a folding shutter made of grasses which, combined with the bamboo-blinds hanging in front of the house, gave one a refreshing sensation. His other attendant having opened the gate leading into the neighboring house and entered the court-yard to pluck a white flower from a gourd on the fence, according to his master's order, a lovely young girl appeared at the front-door clad in a long yellow silk skirt and presented the servitor with a white fan with a strong sweet fragrance clinging to it, in order that he might put the flower on it. At the same time, Koremitsu came out and showed Hikaru-Kimi into his house to see the wet-nurse who was confined to her bed, and Hikaru-Kimi consoled the old woman to keep her in good spirits. Just at that moment when Hikaru-Kimi was preparing to leave the house for his home, Koremitsu noticed by the light of a candle, a perfumed fan beside him on which an ode was written, evidently by a girl, in the form of a love song with the significant meaning: —"The flower of the gourd appears more brightly colored when moistened by dew." Hikaru-Kimi could not ascertain the girl's station from Koremitsu, but he sent an ode of his own composition to her in reply, and then he left the house. On the 15th of August about two weeks later, Hikaru-Kimi visited the girl's house, on horseback under Koremitsu's guidance, accompanied by the same attendants and a little servant-boy. Hikaru-Kimi met the girl and they talked together pleasantly far into the night, but he did not give her his name or station although she gathered from his remarks that he was the scion of a noble family and quite a clever youth —she had a resplendent, dainty appearance and her age being 19 years, she was like an elder sister to him; although she wore a white lined-dress and over this a light-colored garment, she always went about with a heavy heart having been disappointed in love by a nobleman called "Lieutenant-General Tō," the younger cousin of Hikaru-Kimi. In the early morning, towards daybreak, Hikaru-Kimi left her house in his carriage accompanied by the girl and her maid named "Ukon" for the "Kawara-no-In," an old villa with a courtyard which lay waste and a garden which ran wild with weeds. They felt solitary in the villa, but they enjoyed the sight of the ruddy glow of the western sky in the evening and conversed together very intimately. The shades of night then fell and Hikaru-Kimi dozed off to sleep in a room with the girl and the maid "Ukon." He then dreamed that he was travelling and a female ghost appeared and glared at him after which it raised the girl who was trembling with fright at the apparition—the girl had fallen asleep beside Hikaru-Kimi. His slumbers were broken, owing to his astonishment at the dream, and the room being pitch dark when he awoke, he awakened "Ukon," the maid, and called out to the watchman to light a candle. In the same instant that the candle was lighted, Hikaru-Kimi saw the female ghost just as it had appeared to him in the dream, but it immediately vanished, being swallowed up in the darkness by the girl's bedside. Early the next morning, they found that the girl had lost her life, having been killed by the ghost in the night. Hikaru-

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Kimi left the villa dispiritedly for his home at Nijō, on horseback, accompanied by Koremitsu, while the maid "Ukon," who was in a state of extreme dejection, proceeded towards a certain temple on a mountain to cremate the earthly remains of her dead mistress.

In September of a certain year, an itinerant priest of Bungo Province set out on a pilgrimage to pay homage at the Temple of Iwashimizu-Hachiman-Gu on Mount Otoko-Yama in Yamashiro Province.—the Temple was founded in the year 859, by the Buddhist priest Gyokyo. The itinerant priest duly arrived at Gojō in Kyoto City, passing through the grove of "Tadasu-no-Mori" after visiting the Kamo Shrine in Yamashiro Province. The time passed slowly for him at the lodging house at Gojō where he spent the night. While there he heard unexpectedly a song sung by a woman in a wretched hovel, and very shortly afterwards a beautiful woman stepped out of the hovel to see the priest and tell him that this desolate house was called "Kawara-no-In" and that in the yaer 895 Minamoto Toru, Sadaijin, lived there, and after the lapse of many years Hikaru-Kimi of the Genji Family secretly met Yū-Gawo, a beautiful girl, in the same house. She went on to tell him the tragic story of Yū-Gawo who was the heroine of the "Genji Monogatari" (or the "Legendary History of the Genji Family"); of how she died from a nightmare while she was sleeping in the same room of the "Kawara-no-In" as Hikaru-Kimi; after telling the story she disappeared. Shortly afterwards, Yū-Gawo appeared in a vision before the priest who held a mass for the repose of her soul. She told him that by the efficacy of the Buddhist prayer her bewilderment would come to an end; and then she was swallowed up in the darkness before the dawn. This was written by Séami. .....(Int. No. 13.)

September—"Hajitomi" is a drama concerning the romantic story of Yū-Gawo, a beautiful girl, the heroine of the book entitled "Genji-Monogatari" (or the "Legendary History of the Genji Family") which was written by Murasaki-Shikibu, the daughter of Fujiwara Tametoki and a scholar of Sugawara Fumitoki—the author died in the year 992. A priest who was living in Unrin-In Temple at Murasaki-no in Kyoto held a religious mass for the repose of the souls of several flowers in summer. A certain woman offered a white flower called Yū-Gawo (or "flower of the gourd") at the Buddhist altar, and gave him her name "Yū-Gawo" the same name as the flower and told him that she was living at Gojō in Kyoto City, and then she disappeared behind her flower offering. Her conduct gave rise to the priest's suspicion and he wished to see her at Gojō. Yū-Gawo came into vision from a folding shutter made of grasses which hung at the window of a certain house in Gojō—and there still remained traces of her youthful beauty featured in the shadow of her former self. She told the priest the whole story of the life of Hikaru-Kimi of the Genji Family, who deeply loved Yū-Gawo. The story is as follows:—When Yū-Gawo was living at Gojō in Kyoto Hikaru-Kimi of the Genji Family called at the house of her next door neighbor and asked for a white flower named Yū-Gawo (or

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found left the village daily for his home at Ayō, on Iwashiro's account, accompanied by Shōzaburō, while the maid "Ukon," who was in a state of unconscious dejection, proceeded towards a certain temple on a mountain to commune to the earthly remains of her dead mistress.

In September of a certain year, an itinerant priest of Bungo province set out on a pilgrimage to pay homage at the Temple of Iwashimizu-Hachiman-Gū near Yawata in Yamashiro—the Temple was founded in the year 859, by the Bodhisattva Gyōkyō. The itinerant priest duly arrived at Gojō in Kyōto City, passing through the grove of "Tadasu-no-Mori" after visiting the Kamo Shrine in Yamashiro Province. The time passed slowly for him as the lodging-house at Gojō where he spent the night. While there he heard unexpectedly a song sung by a woman in a wretched hovel, and very shortly afterwards a beautiful woman stepped out of the hovel to see the priest and tell him that this desolate home was called "Kasuga-no" and that in the year 805 Minamoto Toru, Sadaijin, lived there, and after the lapse of many years "Ukon Kimi" of the Ozeki family lived there, a beautiful lady. She went on to tell him the tragic story of Yūgao who was the heroine of the "Genji Monogatari" (or the "Legendary History of the Genji Family") ; of how she died from a nightmare while she was sleeping in the same room as the "Kimi" was to have done. This Hikaru Kimi after telling the story also disappeared. Shortly afterwards, Yūgao appeared in a vision before the priest who held a

mass for the repose of her soul. She told him that by the efficacy of the Buddhist prayer her bewilderment would come to an end ; and then she vanished and in the darkness before the dawn. This was written by Sōgen. .....(fac. No. 15)

September 27th.—"Hajime ni" is a drama concerning the romantic story of Yūgao, a beautiful girl, the heroine of the book entitled "Genji Monogatari" (or the "Legendary History of the Genji Family") which was written by Murasaki Shikibu, the daughter of Fujiwara Tametoki, and a retainer of Sanekata Kōzei-in—this author died in the year 980. A priest who was living in Tōji-in Temple at Minamishichijō in Kyōto held a religious mass for the purpose of the souls of several persons in memory of a certain woman in order to offer a prayer for the repose of the soul of "Yūgao" the same man as the flower and told him that she was living at Gojō in Kyōto City, and then she disappeared behind her screen of rushes. After consulting me as to the priest's strange vision and he wished to see her at Gojō. Yūgao to appear into visible form a lonely-looking cottage or grass with a fence of a certain long in Gojō—a solitary hill-country like s of her Yamato home. She told the priest a tale of the life of Hikaru Kimi of the Genji Family, who deeply loved Yūgao. This story is as follows :—When Yūgao was living at Gojō in Kyōto Hikaru Kimi of the Genji Family came to visit her secretly, and asked for a white flower from Yūgao for

"flower of the ground") whose vines were trailing over the board-fence of Yi-Gawo's house. Yi-Gawo read the whole story of Tilkan-Kimi's desire in a glance from the folding shutter of the window, and presented a white lantern through his servant, Koremitsu, in token of her love. After she had related the story to the priest, she vanished from sight behind the folding shutter of the window, anxious to be gone before daybreak. This was written by Nan's Sayemon. .....

(Next No. 6.)

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# French Art Exhibition

M. d'Orleans, a prominent French art critic, who has for some time been occupied in the city in organizing an exhibition of the works of the various masters of French contemporary art, reports that he has received permission from the Japanese authorities to display a number of pieces of modern work at the Local Commercial Museum. The Exhibition, it is believed, will be supervised by a High Committee of Japanese and French-men to be constituted shortly. It is stated that the display will be open early next month to the public. Of special interest to amateurs is the water colour, sculpture, enamelling, Porcelain, de Sevres, pottery, glass and medal creation by leading artists including Carriere, Renoir, Auguste-Jean, Denis, Degas, Rodin, Bourgeois, Maurin, Lalique, and Koechlin.—*The Japan Times Mail.*

"flower of the gourd") whose vines were trailing over the board-fence of Yū-Gawo's house. Yū-Gawo read the whole story of Hikaru-Kimi's desire in a glance from the folding shutter of the window, and presented a white fan to him through his servant, Koremitsu, in token of her love. After she had related the story to the priest, she vanished from sight behind the folding shutter of the window, anxious to be gone before daybreak. This was written by Naitō Sayemon. .....

(Ext. No. 6.)

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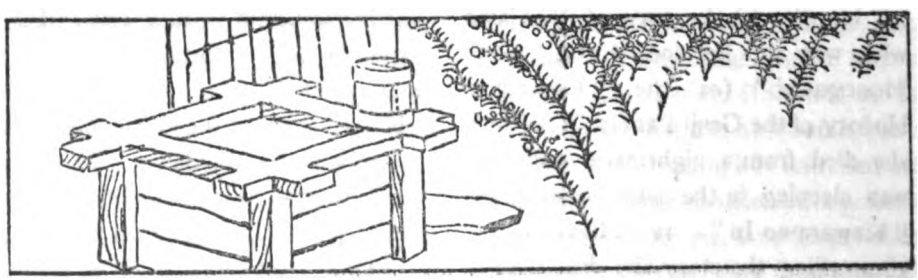
# French Art Exhibition

M. d'Oelsuiz, a prominent French art critic, who has for some time been occupied in the city in organizing an exhibition of the works of the various branches of French contemporary art, reports that he has received permission from the Japanese authorities to display about 2000 pieces of modern work at the local Commercial Museum. The Exhibition, it is believed, will be supervised by a High Committee of Japanese and Frenchmen to be constituted shortly. It is stated that the displays will be open early next month to the public. Of special interest to amateurs is the water colour, sculpture, engraving, porcelain, de Sevres, pottery, glass and medal creations by leading artists including Carriere, Renoir, Aman-Jean, Denis, Degas, Rodin, Domargue, Naudin, Lalique, and Rouchardon.—*The Japan Times & Mail.*



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# THE STRANGE CUSTOMS OF HIDA PROVINCE

By F. YAMAZAKI

ALTHOUGH Japan is chiefly an island Empire, yet there are three provinces which have no seacoast. Of one of these three inland provinces, Shinano, Kai, and Hida, I propose to give a brief description of the latter and its curious customs.

Hida province is exactly in the central part of the main island. It is bounded by Mino, Shinano, Kaga, and Echizen provinces, and through it runs the most important range of the Japan Alps. The whole region being exceptionally mountainous is largely cut off from communication with the rest of the country, and hence the quaint old manners and customs transmitted through many generations are still retained. These may be best observed in the village of Shirakawa, a typical Hida village, quiet and secluded, with high mountains rising like screens of huge natural construction; such are the Hakusan range, the lofty peak of Kaga in the west, and the northern Alps running in from the east.

This whole section was formerly called Shirakawa, but is now divided into the two districts of Shokawa and Shirakawa. Each district is subdivided into villages, Shokawa comprising twelve and Shirakawa twenty-one. The houses number 120 in the largest village and 2 or 3 in the smallest. The temperature ranges from 80° Fahrenheit in summer, to 7° below zero in winter, the snow sometimes lying ten feet deep on the ground in the cold season. As to agricultural products, German millet, beans, Deccan grass seed, flax, rapeseed, etc. are most common. In addition the region produces mulberry trees, mushrooms, river fish, copper and green pheasants, bears, apes, wild hogs, hares, etc.

Of the inhabitants, there are two principal types, viz., one slender with well-shaped nose and thin hair, while the other has a broad forehead, a flat nose, thick black hair and a stout body. The family system is strictly in force, and has been from far-distant times. Sometimes a single family with its branches consists of 30 to 40 members and these all live together in one house.

Those who are legally married in this large household are only the present head and his wife, his parents and grandparents; other members with the exception of the next heir cannot marry and live together openly. Hence the head of the family has almost the power of the lord of a despotic state. The whole family must render unquestioning obedience, and cannot undertake any important work without permission from him.

Of occupations, the principal are

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# THE STRANGE CUSTOMS OF HIDA PROVINCE

By F. Yamata

Although Japan is chiefly an island empire, yet there are a few provinces which have no seacoast. One of these three inland provinces, Shinano, Kai, and Hida, I propose to give a brief description of the former and its curious customs.

Hida province is actually in the central part of the main island. It is bounded by Echizen, Shinano, Kaga, and Mikawa provinces, and though it runs the most important range of the Japan Alps. The whole region being exceptionally mountainous is largely cut off from communication with the rest of the country, and hence the people still preserve old customs and observances unknown elsewhere. Although now still retired, Hida may be better observed in the village of Shirakawa, a typical little village and secluded, with high mountains rising like screens of huge natural construction; such are the Hakusan range, the lofty peaks of Kaga in the west, and the northern Alps in the south.

This whole section was formerly called Shokawa, but is now divided into the two districts of Shokawa and Shimokawa. Each district is subdivided into villages. Shirakawa is the name of the principal village in the district of Shokawa. The population of the two districts numbers about five thousand, but is now decreasing rapidly. The people are mostly engaged in agriculture, and their chief crops are rice, wheat, barley, millet, and beans. Of these, rice is the most important, and is grown in the valleys and on the hillsides. The temperature is very low, and the snow lies deep on the ground for about six months in the year. As to agricultural implements, farmers use the same kind as those in other provinces, except that they have a peculiar kind of sickle, which is used for cutting the rice-plant. Instead of cutting the ears of rice, as is done in other provinces, they cut the stalk about a foot from the ground. The reason for this is that the straw is used for thatching the roofs of houses, for making ropes, and for many other purposes. Of course, the straw is cut after the rice has been threshed out.

Of domestic animals, there are

[illegible] ...ing ... lived [illegible] in ... [illegible] ... [illegible] ... [illegible]

farming, fishing in rivers and hunting in the mountains. The head of the family, or patriarch, wears tight-fitting trousers called *sarubakama*, and has no other occupation than to transact the business of the family.

The one next in power is the mother or matriarch, whose duty is to supervise the care and training of all the children of the household as well as to oversee the cooking. The director next in authority to these two is the farm superintendent or *kuwagashira*. For this position an uncle of the head, or some reliable elderly person, is chosen, and he directs the labor of the whole family out of doors. A fourth person of importance is the chief cook or kitchen head, who remains at home to assist the matriarch and supervise the cooking and household affairs, while the other women of the family go out to the fields.

Except for these four, the family are all equal in rights; even the heir labors at farming with the rest and enjoys no special privileges. In the case of the head of the family and his wife, too, no great distinction is made except in the more respectful forms of address used.

The houses are from two to four stories in height and are thatched with straw. The ordinary house is large, having three 18-mat rooms and four 10-mat rooms; wooden floors are the rule, with matting used for the room containing the Buddhist shrine. The large living room is the size of 40 mats and has a wooden floor. This room is used as kitchen, dining room, and indoor workshop.

In the matter of clothing cotton is universal, blue hemp in summer and thicker material in winter. A short coat of hemp with trousers called *tatsuke*, large in the hips and tied with a drawstring, is used but no *obi* or belts. On going to the mountains for work, a hatchet is slung at the waist and a piece of leather about a foot square is fastened on as an apron at the back to protect from the cold rocks. This is made of bear, wild-hog, or deer skin. Whenever they plow or work in the fields they carry a cloth wrapper 2 ft. × 1, knit from cloth or tree bark, to use as a bag for necessaries.

Instead of the ordinary wooden clogs, straw sandals—*zori* or *waraji*—are used. Young men wear short hair, but those above middle age often tie up their long hair with strings. Women use hemp cord in making their coiffures and when working use the blue and white towel wrapped around the head as everywhere in Japan.

The food is of the simplest. As rice cannot be raised, Deccan grass seed is used as a substitute, but this is mixed with cracked wheat. The poorer people use a mixture of Deccan, radish, squash, egg plant and potato called *takikomi*. Sometimes they put in nuts of the "nara," chestnut, etc. In addition various edible roots and stalks are used for food, as the yam, nod, bog-rhubarb, bamboo shoots, brake and parsley, as well as the buds of the thistle, mugwort and various trees. Thus vegetables and herbs are used for savory, while dried salt fish is considered quite a luxury.

While the rank and file eat Deccan grass seed as the staple food, the head of the family is accustomed to feast on rice. When, however, he is no longer able to transact business as usual, and has ceded his position to the next heir, from that very day he is obliged to eat the same coarse food as the rest do.

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All work steadily day and night with single heart, but they have regular holidays, on which they are free to work or rest as they please—one day in seven in spring, and one day in five in summer. On these days some go nutting in the mountains, some hunt, some clear land for their own use and in this way they may accumulate property. Their daily community work secures only board and clothing. No one except the head knows the financial condition of the family, its yearly income and expenditure. While some work for themselves diligently on rest days, others spend the time in rest, or drinking or hilarious living. So even in one and the same family, some are rich and some poor.

We have spoken before of the fact that only the legal heads of families may marry. What then, about the remaining members? Are there not many young people in each family, eager to taste the sweets of love and family life? Assuredly there are, and the young people of the several large families often fall in love and meet together in more or less open relations, but cannot be acknowledged as husband and wife. Often children are born. Such are considered to belong to the real mother, who is expected to furnish clothing and footwear, though not food and lodging. When grown, both houses treat them as members.

It might naturally be supposed when so much illicit intercourse is allowed that cases of incest would occur, but these are said to have been very rare.

In regard to religion, the people of Hida belong chiefly to the Higashi Hongwangi sect of Buddhists. Each honsehold devotes a room to the service of Buddha, and before each meal they worship at this shrine. Without prayers they may not eat, and even the children are brought up in this faith and practice.

In households where children are numerous, infants are placed securely in basket-shaped wood boxes and then carefully placed on long ladder-like arrangements where they must remain until the family return home at noon from their outdoor work to feed them.

It will naturally be asked, Why are such eccentric customs found in Hida province alone? This is a difficult question, as records are almost wholly lacking, and hence basic material for research work is hard to find. There is indeed a legend that the twelfth Imperial Prince, son of Emperor Gotoba, became a priest and expired in this region; hence a project was once set on foot to build a mausoleum for this Imperial priest who went by the name of "Kanembo," but as there is no authentic record to substantiate this legend, the plan was never carried out. The inference from such traditions as this one is that the ancestors of the Hida people may have been of three classes, viz.: (1) Refugees from the Taira family; (2) Exiles from the Tokugawa period; (3) Woodcutters. Let us explain our reasons:

(1) When the Taira family was miserably destroyed by its rival the Minamoto clan, some of the exiles may have escaped and taken refuge in this mountainous region. To cite an instance, Tarozaemon Ohto, now residing in a certain village, is a descendant of Shigenori Ohto, a retainer of the Taira family. He treasures a famous blade made by Sanjo Kokaji, a member of the Taira family. He has occasionally worn an old-fashioned dress which was once fashionable in the prosperous days

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All work sternly duty a diligent wife single heart, but they have no other duties on which they are free to enter or not as they please. Every man in society and every law in the country (with the doubtful exception of the mountains, some bears, some deer, and for their own use and in this way they may accumulate property. Their daily community work consists only in bearing children. No one except the head knows the financial condition of the family. Everyone works for the common good. Every day, except the day of rest, or during or before a birth. So every one and the care of the family, some are rich and some poor.

We have seen before of the [illegible] only the legal bonds of [illegible] marry. What then, about the remaining members? A does not marry you, but [illegible] in such a family, come to [illegible] wants of love and family life. Assuredly there are and the [illegible] of the sexual life [illegible] and in one or [illegible] in more or less [illegible] relations, but cannot be called [illegible] husband and wife. Often children are born. Such are considered to belong to the real mother, who is expected to furnish clothing and [illegible] not fed and [illegible] by. When grown, both boys [illegible] them [illegible] members.

[illegible] polygamy be [illegible] such [illegible] is allowed [illegible] of [illegible] could [illegible] be [illegible] [illegible] a [illegible] [illegible] [illegible]

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of the Taira family, but has now discarded this.

(2) It is said that certain knights exiled from Kaga and Etchu provinces entered this section; for instance the ancestor of Shigeyoshi Takakura, headman in a village of the Etchu clan in the Tokugawa period. After his exile, said ancestor settled here permanently, but at the time of the Restoration and the abolition of the feudal system, he pined for his old home and at last removed to Etchu.

(3) As to the ancestors of the woodcutters, these were the primitive inhabitants of the region, and are the stout, flat-nosed variety of the two classes of inhabitants. The slender, pretty, delicate women known as "*Shirakawa me*," or Shirakawa belles, are supposed to be descendants of the Taira family and their retainers.

In the next place we may say that the reasons for the observance of the strict family system mentioned in the preceding pages are four:

(1) The system was formerly prevalent all over Japan, but was gradually broken down, while here, in this secluded locality customs have persisted for as long as a thousand years: (2) In so narrow a space, if branch families were allowed to spread out, they might in time suspass the main stock, and to prevent this weakening of the authority of the hereditary chief such were not permitted to gain power; (3) for economic reasons the family was kept together, that when the property was divided according to the number of households, these might not be too great in number, and the wealth consequently dissipated; (4) on account of the ignorance and narrow outlook of the people these old customs persist. Education is very limited and few have any ambition to go abroad. As their fathers lived and died here, so the sons are content to do the same.

In closing I should like to quote a few folksongs which give a suggestion as to the state of culture of this region.

(1)

Now linger no longer,
The time for dalliance has passed—
For the gate is about to be closed,
And the night is fast wearing away.

(2)

Though the sound of a cock's crow be heard,
It is still but the midnight hour,
When the day dawn is really at hand,
The bell in the temple will toll.

These folksongs were sung by the mulberry pickers, and while spinning the silk, too, the following in memory of Kanembo was often chanted, and perpetuates the tradition regarding Emperor Gotoba's son:

(3)

Is this indeed the spot where
Kanembo's tomb was made?
Ah! our adored and reverenced prince!

Another spinning song runs like this:

(4)

The child borne on her back is one,
The child sleeping at her breast is another,
The child creeping on the veranda is a third—
Can they all be indeed her own?

The first and second of these folk songs evidently refer to lovers who must steal a few hours of bliss as best they may but cannot hope for permanent happiness. The form of the verses shows that they must have originated in a very early period. The last song suggests that many children were born out of wedlock and that these were cherished by their natural mothers. In addition there are many songs in local dialects difficult to translate.

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# SOCIAL MOVEMENTS IN TOKYO

I

By K. O. SAKAUYE

SOCIAL problems having arisen in Japan, as elsewhere, we feel it advisable to acquaint your readers with the various organizations which have been established in order to deal with these questions, and to enlighten them on the various methods of procedure, not perhaps including every detail, but at least sufficiently to awaken an interest in those whose attention may be drawn to this article.

**The Central Benevolent Association** whose President is Viscount Shibusawa, has its business office in the Dai Nippon Private Sanitary Association Building; the address is O-temachi, Kojimachi ward, Tokyo.

At present regular members number 306, and the patrons and special supporters number 27. In the year 1903, the 4th Domestic Exposition was held, when it was deemed a favorable opportunity to call a United Convention of Philanthropic Relief Workers from all parts of the country, to establish a Union Society for Benevolent Work.

But the outbreak of war between Russia and Japan prevented further developments until 1907, when the desired Society was first established, and in the following year, the Magazine entitled Jizen (Benevolence) was published quarterly, but in 1917 the title was changed into "Shakai Kyusai" (Society and Relief).

The work of this Society has been gradually recognized and appreciated by the general public, and the Department of the Interior grants an annual subsidy. H. I. M. the Empress presented the refreshments for those present at the Assembly in Tokyo in November 1917, when over 500 philanthropists and general benefactors from the entire country met.

H. I. H. Prince Fushimi, and H. I. H. Prince Kanin, are both interested in this work and H. I. H. the Princess, President of the Patriotic Women's Society, graciously presented tea and cakes, at the Imperial Botanical Gardens of Shinjuku.

The Society's chief endeavor is to co-ordinate benevolent activities and establish organs for proper investigation detailed thus:—

1.—Co-ordination of organisations concerned in philanthropic relief work.
2.—Co-operation of organisations and of individuals working philanthropically.
3.—Directions and suggestions for successful co-operation, also adequate support of administrative agencies.
4.—Investigation — At home and abroad.
5.—Cultivation of Public Interest, by

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# SOCIAL MOVEMENTS IN TOKYO

I

BY K. O. SAKAGUCHI

SOCIAL problems having arisen in Japan, as elsewhere, we find it advisable to say a few words on the various organizations which have undertaken to solve these problems, and to give a brief account of their activities.

The Central Philanthropic Association

This Association is situated in Shiba Park, and has its business office in the Imperial Hotel; the address is Otemachi, Kojimachi ward, Tokyo.

At present regular members number 369, and the paid annual subscriptions amount to 27. In the year 1903, the Domestic Exposition was held, when it was deemed a favorable opportunity to call a United Convention of Philanthropic and Welfare Workers from all parts of the country, to establish a Union Society for the Volunteer Work.

But the outbreak of war between Russia and Japan prevented further progress until [illegible] when it was decided upon by the Central Philanthropic Society that a Convention should be held in the following year, the date was fixed from [illegible] 10th to 14th of April, 1905.

The work of this Society is [illegible] Standing Committee, presided over by the [illegible] Count Okuma, Prime Minister of Japan, and [illegible] Baron Shibusawa, President of the Imperial Relief Association, Count Hosokawa, Vice-President of the Japanese Red Cross Society, Baron Sakatani, Minister of Agriculture and Commerce, Mr. Kato, Director of the Police Bureau, Home Office, Mr. Kiyoura, Director of the Bureau of Communications, Mr. Kaneko, Director of the Bureau of Legislation, Cabinet, Mr. Ishii, Director of the Bureau of Commerce and Industry, Department of Agriculture and Commerce, Mr. Ishikawa, Director of the Bureau of Engineering, Department of Communications, Mr. Kawakami, Director of the Bureau of Education, Department of Education, Mr. Kuroda, Director of the Bureau of Railways

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the publication of periodicals, the holding of conferences, lecture meetings and by other methods of circulating information.

**Tokyo Prefectural Charity Association (Incorporated.)**

This is situated in the office building of the Tokyo prefectural government, having been established as an organisation in 1917 through the efforts of the then prefectural governor Tomokazu Inouye.

The work of this Association includes :—

1.—The Union of charitable enterprises.
2.—An organ for investigation.
3.—The encouragement and support of social work; a periodical, "Tokyo-fu Jizen Kyokai Kaiho" (Tokyo Benevolent Association Report) is issued now and then.
4.—The improvement and increase of effort in the slum section.
5.—Training of staff, i.e. the selection of those desiring to devote themselves to relief work, also the provision of a special course of study which at present is available at either Waseda University, the Buddhist Theological College, or the Tokyo Women's College.
6.—Assistance for relief organizations through committees.

There are 20 proletarian sections, each having a committee to investigate thoroughly the condition of the district, and to determine the most effective and certain means of relief by which a mutual understanding may be reached between the working-class and those whose endeavor it is to work among them as advisers and protectors.

These Committees are divided into three classes :—

1.—Honorary Committees each having a police-superintendant, a ward chief, and a mayor, or village chief.
2.—Non-official Committees which are selected from among members of the various organizations.
3.—Specially appointed Commissioners.

From the following account one is able to gather the kind of effort that is being made on behalf of the working-man.

Since September 1909 special places, called Musashiya, or rice-shops, have been opened, in order to make it possible to obtain the daily necessities of life at a reasonable sum.

One Musashiya supplies meals at a cost of about 10 sen per meal, and daily accommodates about 500 people; here also any requests or inquiries are sympathetically and capably dealt with.

A public-benefit pawn-broker has been provided, and a manager appointed to run the business with special privileges for the working-class. Business hours are 8.00 a.m. to 9.00 p.m.

A public bath-house has been provided for the use of those in the vicinity, at a cost of ¥2,387. The charge for adults is 2 sen, for children 1 sen, and in the city the fee is 6 sen adults, 3 sen children.

**The Foundation for Rendering Legal Aid**

was established in the Department of Justice in Kojimachi Ward. Its presidency is always occupied by the Vice-Minister of Justice, and it has been organized for the protection and assistance of those discharged from prisons, in any part of the country, and it is maintained by the foundation fund, interest and subsidy, the present capital being over ¥850,000.

In 1914, Hashiro Jiro, a wealthy gentleman, presented the Society with ¥750,000 to help the work of encouragement and education, protection and assistance for those discharged from prisons. With

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this capital it was decided to reinforce the Central Protection Society already established, and ever since this has granted annually some subsidy to other allied protection societies, and also granted allowances on special occasions. Since 1917 a periodical organ has been issued every other month.

This Society does not deal directly with individuals discharged from prison, but it supports and works in connection with Societies established for that purpose. Sometimes officials are sent to different localities to deliver lectures concerning the protection of prisoners, and also it summons annually officials from various allied protection societies, and holds lecture meetings on this subject. And again since November 1919, a training school has been established for those engaged in the work.

**The Tokyo Daily Necessities Association (Incorporated)**

was established within the premises of Tokyo urban-prefectural Government. Its presidency was always occupied by a chief of the Administrative Bureau, and fifty public marketplaces have been provided within Tokyo City, in each of which the individual producers or organisations of producers, or specially appointed merchants, are under agreement to sell all sorts of daily commodities at reasonable prices. Each place is open from 8.00 a.m. until 9.00 p.m. the 5th and 20th of every month being fixed as closing days.

These institutions were first established in October, 1918, when the price of all commodities was soaring sky high. People began to complain, and in certain localities there were slight disturbances which induced some leading citizens in Tokyo to organise the Tokyo Special Relief Society, to alleviate the suffering of those rendered helpless through the high cost of living.

It decided to spare 400,000 (part of a fund specially raised) to be devoted to special public markets, and this was placed in the hands of the Lord Governor of Tokyo Urban Prefecture.

After much thought and study these markets were provided, first in towns and villages adjacent to Tokyo, and then gradually extended to other towns and villages.

There are now 500 of these markets, and 457 shops within the jurisdiction of Tokyo Urban-Prefecture.

**Tokyo City Public Market**

The headquarters are in Tokyo City Hall. The Lord Mayor of Tokyo led this movement and some merchants agreed to sell daily necessities at low prices, and officials are sent to oversee. These markets are open from 9.00 a.m. till 8.00 p.m. and the 5th and 20th of every month are closing days.

There are already 14 in Tokyo City.

Having realized the remarkable result of Tokyo Daily Necessities' Market Association, the Tokyo City Magistrates and officials decided to do a similar thing for the City, and it was started in August 1919, Baron Iwasaki granting ¥176,000 while the allowance granted by the Tokyo Special Relief Society meets the running expenses.

Since the opening, the amount from sales averages ¥13,564 daily, while the number of purchasers reaches 31,367.

**Simple Life Society**

There are three of these, one belonging to the Kanda Charity Association, which is situated at the Southern end of Shohei Bridge.

It is managed and maintained through

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general conditions, the Imperial Fund, received from the Diet, and was established in October 1917, soon after the date which occurs from account of the rise in the price of [illegible]. The leading residents of Kanda ward to relieve the working classes of the high rate of living, and found it possible to do so through this organization charged 10 sen per meal and 10 sen per day accommodation at an average of 2,000 people per day.

The Second Municipal Inn already mentioned below under the head of Tokyo Improvement Association.

### Tokyo People's Restaurants

There are two of these places, one in Ueno Park and the other in Shiba Park, which were established in 1912, in order to provide citizens of the lower classes with simple and good meals in convenient style and at suitable hours. Breakfast is served from 6.00 a.m. to 8.00 a.m., luncheon from 11.00 a.m. to 1.00 p.m. and supper from 4.00 p.m. to 9.00 p.m.

Breakfast costs 12 sen per person, luncheon and dinner 15 sen and the average number of customers daily is 1,500 in the Ueno dining hall, while about 3,000 is the average in the Shiba one. Japanese food is provided, and the tramway [illegible] are easily reached by the Tokyo Municipal Electric Tramway.

### Free Lodging Houses

This is a private institution [illegible] of the Shinjuku Christian Church, and two houses are provided, one in the old quarter and the other at Ichigaya ward. The object is to give free lodging and protection, and to assist with advice [illegible] upon the selection of [illegible] and [illegible] of Asakusa ward.

### The Salvation Army Free Lodging House at Asakusa

This is in Asakusa ward, and its objects are similar to those described above. It is managed by the Japanese Headquarters of the Salvation Army, its expenses being met by donations and a supplementary fund from the charity

Tokyo Municipal Free Lodging House, but in 1909 it was reformed in its present position. For the first time a duly nurse was provided for children at the Hongo Inn.

During the year 1918, it was estimated that as many as 1,500 persons had made use of the two houses, the first accommodated 7,173, and the second 3,173, and out of these 900 cases obtained employment.

### The Tokyo Social Laborers' Mutual Aid Society

Its main object includes lodging, relief work, and employment agencies.

It was organized in 1911, when the Emperor Meiji conferred the title of Daijin (saint) upon Hongo, at the Tokyo Municipality.

In recognition of the Imperial favour, it changed a Wasan and others, co-operating with all the skilled priests of the Jodo denomination within Tokyo City, established to establish this society.

In July 1918 a lodging place at Fukagawa ward was rebuilt and in August of the same year improvement in the work in the slum districts was made under the commission of the Tokyo Urban Protectural Improvement Association as previously stated.

Lodgers were charged 2 sen each per night, and meals were served at a nominal price, and for those who were out of employment, [illegible] were taken to [illegible] occupation.

general contributions, the foundation fund, revenue from the business, etc., and was established in October 1918, soon after the riots which occurred on account of the sudden rise in the price of rice. The leading residents of Kanda resolved to relieve the working-class of the high rate of food-stuffs, and found it possible to do so through this organ, which charged 10 sen per meal, and to-day accommodates an average of 2,000 people per day.

The Second Musashiya has already been mentioned below under the head of Tokyo Benevolent Association.

#### Tokyo People's Restaurants

There are two of these places, one in Ushigome ward, and the other in Shitaya ward, which were established in 1920, in order to provide citizens of the lower classes with simple and good meals, in convenient style and at suitable hours. Breakfast is served from 6.00 a.m. to 8.00 a.m., luncheon from 11.00 a.m. to 1.00 p.m. and supper from 5.00 p.m. to 8.00 p.m.

Breakfast costs 12 sen per person, luncheon and dinner 15 sen and the average number of customers daily is 1,600 in the Ushigome dining-hall, while about 3,000 is the average in Shitaya. Baron Iwasaki granted ¥74,000 to establish the concern, and the running expenses are assisted by the Tokyo Special Relief Society.

#### Free Lodging Houses

This enterprise is under the patronage of the Honganji Otani-School, and two Houses are provided, one at Honjo ward, the other at Fukagawa ward. The object is to give free lodging and protection, and to assist with children. In 1901 through the efforts of Eijitsu Okusa, a leading priest, and others of Asakusa Honganji, this philanthropic work was established at Asakusa, but in 1909 it was rebuilt in its present position. For the first time, a day nurse was provided for children at the Honjo House.

During the year 1918, it was estimated that as many as 10,306 persons had made use of the two houses, the first accommodated 7,173, and the second 3,133, and out of these 903 cases obtained employment.

#### The Jodo Sect Laborers' Mutual Aid Society

Its main object includes lodging, relief work, and employment agencies.

It was originated in 1911, when the Emperor Meiji conferred the title of Daishi (saint) upon Honen, at the 700th anniversary.

In recognition of the Imperial favour, Kaikyoku Watanabe and others, co-operating with all the chief priests of the Jodo denomination within Tokyo Urban Prefecture, united to establish this society.

In July 1918 a lodging place at Fukagawa ward was rebuilt and in August of the same year improvement in the work in the slum districts was made under the commission of the Tokyo Urban Prefectural Benevolence Association as previously stated.

Lodgers were charged 8 sen each per night, and meals were served at a nominal price, and for those who were out of employment, means were taken to provide suitable occupation.

#### The Salvation Army Free Lodging House Asakusa

This is in Asakusa Ward, and its objects are similar to those described above. It is managed by the Japanese Headquarters of the Salvation Army, its expenditure being met by donations and a supplementary fund from the charity

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work of the Salvation Army. It was established in 1906.

During the year 1918, about 4,334 persons obtained relief, 722 of whom also found employment.

**The Tsukishima Laborers' Dormitory**

is another lodging house which was established in December 1911.

The statistical report for the year 1918 is as follows :—

| | | |
|---|---|---|
| No. of relieved.. | 1,027 | |
| „ „ lodgers... | 318 | (short time) |
| „ „ „ ... | 2,958 | (extended time) |

The charge was 10 sen a head per night, and the House endeavored to secure jobs for the unemployed, free of charge.

**Tokyo Employment Agency**

There are three places in the City—all under the supervision of the Superintendent of the Tokyo City Alms House, who is Viscount Shibusawa. In November 1911, two of these organs of Social Relief Work were provided, one in Asakusa, and one in Shiba, and in 1912 one in Koishikawa ward.

Besides working an Employment Agency, it runs a lodging house for laborers, and a workhouse for the unemployed.

These are the statistics of the year 1919 :—

| | |
|---|---|
| No. obtaining employment ... | 3,395 |
| „ lodgers ... ... ... ... | 29,650 |
| „ entering workhouse ... ... | 874 |

Among the men, the largest number are artisans, then day workers, carriers, and shopmen respectively, and among the women, maid-servants and factory-girls are the chief applicants, and in both cases, the age ranges between 30 and 40 years. The workhouse was especially instituted as an Emergency Relief Organ, for those in need of a home and friends and daily bread.

**Laborers' Endeavor Society (legally incorporated)**

is in Fukagawa Ward, and was established in May 1917. Its object is to work an agency for the use of proletarians in the neighborhood, and to relieve those in poor circumstances. The statistics for 1918 are as follows.

| | |
|---|---|
| No. obtaining employment ... | 86,980 |
| „ males... ... ... ... ... | 84,960 |
| „ females ... ... ... ... | 2,020 |

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work of the Salvation Army. It was established in 1909.

During the year 1918, about 4,331 persons obtained relief, 722 of whom also found employment.

**The Tashishima Laborers' Dormitory**

is another lodging house which was established in December 1911.

The statistical report for the year 1918 is as follows:—

No. of relieved.. 1,027
" " lodgers... 318 (6th year)
" " " ... 709 (2nd time)

The charge was 10 sen a head per night, and the House endeavored to secure jobs for the unemployed, free of charge.

**Tokyo Employment Agency**

There are three places in the City—all under the supervision of the Superintendent of the Tokyo City Alms House, who is Viscount Shibusawa. In November 1911, two of these organs of Social Relief Work were provided, one in Asakusa, and one in Shiba, and in 1912 one in Kojimachi ward.

Besides working an Employment Agency, it runs a lodging house for laborers, and a workhouse for the unemployed.

These are the statistics of the year 1919:—

No. obtaining employment ... 3,705
" lodgers ... ... ... ... 70,650
" entering workhouse ... ... 874

Among the men, the largest number are artisans, then day workers, carriers, and shopmen respectively, and among the women, maid-servants and factory-girls are the chief applicants. In both cases, the ages range between 20 and 40 years. The workhouse was specially instituted as an Emergency Relief Organ, for those in need of a home and friends and daily bread.

**Laborers' Dormitory Society (Yoshi-wara)**

is in Fukagawa Ward, and was established in May 1917. Its object is to work an agency for the use of pawning in the neighborhood, and to relieve those in poor circumstances. The statistics for 1918 are as follows.

No. obtaining employment ... 56,080
" males... ... ... ... ... 8,000
" females ... ... ... ... 2,000

# A QUEST FOR A PERFECT EDUCATIONAL SYSTEM

(For the Daily Advertiser.)

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# A QUEST FOR A PERFECT EDUCATIONAL SYSTEM

(*From "The Japan Advertiser"*)

MR. AND MRS. SVEN V. KNUDSEN are on a tour of the world engaged in investigating educational methods in use in different nations. To aid them in their work and to make possible investigation at first hand they decided to travel overland. They have come to Japan from Denmark via America where they made a continental tour before crossing the Pacific. According to Mr. Knudsen, while in America and later while crossing the Pacific, he was informed that the highways of Japan would not permit long-distance motoring. Regardless of such reports he has brought their touring car which is not different in appearance from one which has never been driven outside a city's limits, but it is furnished with complete equipment for sleeping, for carrying extra tires and fuel, for taking care of all of the personal baggage of the two travelers and for carrying a goodly amount of equipment which Mr. Knudsen is using in connection with the collection of data and information in regard to Japan's educational problems. His professional outfit includes a complete moving-picture machine and films and a typewriter.

After having seen North Japan, they will turn south again and begin their journey to Japan's southern-most island. En route to Kyushu they will visit Tokyo and Yokohama again and then proceed on through the Hakone and Fuji districts and to Nagoya. They plan to spend several days there visiting schools and educational centers and then to visit Osaka, Kobe and Kyoto.

Before coming to the Orient, while visiting a Mexican school, Mr. Knudsen attempted to take moving pictures of the students. The school happened to be situated near an old Mexican fort about which a group of soldiers were loitering. As soon as the camera was brought into evidence these "bad men of the Southwest" immediately took charge of the situation and threatened to confiscate the car and lodge Mr. and Mrs. Knudsen in the "guardhouse" for an indefinite period. After leaving the land of the scorpion which lies to the south of the Rio Grande they proceeded up through Southern California and ended their 12,000-mile tour of America and Canada. Upon arrival at San Francisco they loaded their sturdy Ford upon the *Taiyo Maru* and sailed for the Orient.

"I have come to learn something of the boy life of Japan and to try to interest the school authorities of this Empire in some of the things which are taking place in Denmark," said Mr. Knudsen, who is assistant headmaster

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of the State School of Copenhagen, Denmark, and one of the leading educators of Denmark and is prominent there as a writer and student of the activities of boys from the time they begin their school life until they graduate from college. He is taking a leading part in the Boy Scout movement and is now on his way around the world gathering material for a book which he plans to write which will deal with the activities of boys of every country and will be called "Boys the World Over."

In speaking of the purpose of his work and what he hopes to gain from his visit and tour of Japan Mr. Knudsen stated that it is the purpose of the school authorities and Government officials of Denmark to gather from all over the world intimate knowledge of educational methods which are in use and to choose from these many and widely different practices the best and most efficient points as proved by actual usage and make them a part of the educational methods of Denmark.

"Denmark is a small country and has a dense population," he said. "She is not a rich country, either in money or natural resources. If the people of that land are to make something of themselves and increase the efficiency of the state as a whole they will have to do it through education, and every person there will have to provide himself with a much better than the average education in order to overcome the handicaps under which they are placed by inevitable conditions. We think we have one of the best educational systems in the world to-day, but we are continually striving to perfect it and in return for what we learn from other nations of the earth we are willing to give to them the benefit of our experiences if any desire to send representatives to study our methods or students to study in our schools. We are doing this to-day with several countries, and our students are becoming acquainted with the habits and customs of other lands from which they will choose the best points and bring them back for the benefit of their home country. The foreign students in our schools are being afforded the opportunity to do the same thing if they are so inclined."

He plans to be in Japan for approximately a month, spending his time in the rural districts for the greater part, and lecturing before student bodies.

"When I arrive in Copenhagen next August I hope to have a complete set of moving pictures of the boy life of many nations and a store of firsthand information regarding them," he continued. "I plan to write one book dealing with the boys of the world and another of my personal experiences. I shall present the moving picture films to the National Educational Museum of Denmark after I have exhibited them thoroughly, and I hope to be able to make them the most complete set of educational films which are to be found in the world."

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"Denmark is a small country and has a democratic population," he said. "She is not a rich country, either in money or natural resources. If the people of that land are to make something of themselves and increase the efficiency of the race as a whole they will have to do it through education, and every person must will have to provide himself with a much better than the average education in order to overcome the handicaps under which they are placed by inevitable conditions. We think we have one of the best public school systems in the world to-day, but we are constantly striving to perfect it and in return for what we have from other nations of the earth we are willing to give to them the benefit of our experiences if any desire to send representatives to study our methods or students to study in our schools. We are doing this to-day with several countries, and our students are becoming acquainted with the habits and customs of other lands from which they will choose the best points and bring them back for the benefit of their home country. The Japanese students in our schools are taking advantage of the opportunity to do the same thing if they are so inclined."

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# MANCHURIA AS IT IS TO-DAY

I

BY DR. S. WASHIO

(From "The Japan Mail Office")

MANCHURIA is not a wilderness. It is more like Iowa than Wyoming. The main difference is that it grows kaoliang instead of corn. It has been cultivated for hundreds of years by the native farmers, who have not changed, as the Chinese themselves say, for a thousand years. Every stretch of land, so far as the eye can reach, is neatly furrowed, though the country appears to be very sparsely inhabited. One is struck at first by that contrast, but one's impressions begin to change by observing the crowds of natives thronging every little station and hopping on the platform with their bedding and their shoulders. Wherever they come from and wherever they go, the obvious fact is that the country bids an immense population. Their little low clay huts which are scarcely observable in field and hillside give no hint of the population the country may contain. Turning to the statistics, which are of course guesswork, one learns that Manchuria is in fact much more thickly populated than the United States of America.

In an agricultural sense, then, Manchuria can not be said to be used virgin territory. It is not, so to speak, that even the furrows do not change. The farmers plant in the same lines year after year. They count their possessions by the number of furrows. There is an air of settlement everywhere, settled habits and practices admirably adapted to local needs and confirmed by long years of experience. They use primitive plows, primitive automatic seeders, the simple practicability of which can hardly be improved even in this age of cultivating machines and tractors. The modern implements are not necessary to Manchurian farmers for two reasons: First, the labor-saving device in so far as its principles go, is already adopted in the primitive implements the natives use. Second, the weather difficulty is not needed because the average holding of the natives is about five acres and they have plenty of time.

The main crop, as I have already said, is kaoliang, and it cannot be changed because it supplies the natives with both food and fuel, which are absolute necessities and cannot be more economically replaced by anything else. The next important crop is beans, which the natives plow by rotation in order to preserve

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# MANCHURIA AS IT IS TO-DAY

I

By DR. S. WASHIO

(*From "The Japan Advertiser"*)

MANCHURIA is not a wilderness. It is more like Iowa than Wyoming. The main difference is that it grows kaoliang instead of corn. It has been cultivated for hundreds of years by the native farmers, who have not changed, as the Chinese themselves say, for a thousand years. Every stretch of land, so far as the eye can reach, is neatly furrowed, though the country apparently looks very sparsely inhabited. One is at first puzzled by that contrast, but one's impressions begin to change by observing the crowds of natives thronging every little station and hopping on the platform with their bedding over their shoulders. Wherever they come from and wherever they go, the obvious fact is that the country hides an immense population. Their little low clay huts which are scarcely observable in field and hillside give no hint of the population the country may contain. Turning to the statistics, which are of course guesswork, one learns that Manchuria is in fact much more thickly pupulated than the United States of America.

In an agricultural sense, then, Manchuria can not be said to be undeveloped territory. It is settled, so settled that even the furrows do not change. The farmers plant in the same lines year after year. They count their possessions by the number of furrows. There is an air of settlement everywhere, settled habits and practices admirably adapted to local needs and confirmed by long years of experience. They use primitive ploughs, primitive automatic seeders, the simple practicability of which can hardly be improved even in this age of cultivating machines and tractors. The modern implements are not necessary to Manchurian farmers for two reasons: First, the labor-saving device, in so far as its principles go, is already adopted in the primitive implements the natives use. Second, greater efficiency is not needed because the average holding of the natives is about five acres and they have plenty of time.

The main crop, as I have already said, is kaoliang, and it cannot be changed because it supplies the natives with both food and fuel, which are absolute necessities and cannot be more economically replaced by anything else. The next important crop is beans, which the natives plant by rotation in order to preserve

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the fertility of the soil. South Manchuria is not adapted to wheat growing. The sudden change from winter to summer makes wheat ripen prematurely. Where there are water facilities—which are very limited—Koreans are growing rice, but the crop can never be extensively cultivated. In the south, apples and pears seem very promising crops and have the possibility of commanding the fruit markets of Harbin, Shanghai, and Hongkong in the next ten years if adequately encouraged. In inner Mongolia, the Japanese turn to stock farming, particularly to the improvement of sheep. They have been talking and experimenting for many years, but practical work has hardly begun. It has to be done by natives and will probably take hundreds of years before any marked results can be obtained.

That the conditions of Manchuria are beyond the imagination of most Americans can be illustrated by one example. I heard Americans say in the train from Antung to Mukden: "Take them to America and show them American roads." There are no roads in Manchuria, it is true. But Manchurian farmers do not need roads, because during winter—the only season when they care to ship their crops—the whole country is one road paved with frozen earth. The sight of springless wagons pulled by mixed teams, mules and oxen adjusted to the pace of the slowest animal, sometimes making a procession of one mile, going over one frozen earth across fields and rivers is characteristically Manchurian. Every clime has its own civilization, and the civilization of Manchuria is symbolized by this sight. The sight is primitive enough, but it is old. It has been going on for thousands of years. And even now, looking at it from the windows of the most up-to-date train, one feels impotent to change it, for one soon becomes aware of the fact that no modern means of transportation can economically replace that sight. In the earlier days of the South Manchuria Railway and to a certain extent even today, the coolies migrating from Shantung province to Manchuria underbid both railways and steamers simply by walking over all the distance at the rate of 10 sen a day. To take another example, in the Fushun mine there is almost limitless supply of coal, but it will never be demanded by the great masses of natives, for the stalks of kaoliang can always underbid coal.

The essential fact is that despite its primitive appearance, Chinese civilization is not undeveloped. There are hardly any mines or any other natural resources in Manchuria that Chinese have not touched in some periods of their history. There are hardly any physical principles that they have not discovered and made use of to satisfy their needs. With great masses, living so cheaply as they do, any labor-saving devices beyond what they have already adapted are too expensive to operate. The inevitable conclusion from this fact is that China will not develop in the modern sense unless her business is undertaken by foreigners according to foreign standards of living. In other words, for the purpose of modern industry, China's market is not in China. It is abroad. Foreigners will develop it only in order to underbid their own countries.

Take for example Japanese operations in Manchuria, its chief market is Japan. Japan's import to Manchuria is in the main confined to the demand of the

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the fertility of the s. South Manchuria is not adapted to wheat growing. The sudden change from winter to summer makes wheat risky. Where there are water facilities which are very limited—harvests are generally good, but the crop can never be extensively cultivated. In the south apples and pears seem very promising crops and have the possibility of commanding the fruit markets of Harbin, Shanghai and Hongkong in the next ten years if adequately encouraged. In interior Manchuria, the Japanese turn to stock farming, particularly to the improvement of sheep. They have been talking and experimenting for many years, but practical work has hardly begun. It has to be done by natives and will probably take hundreds of years before any marked results can be obtained.

That the credentials of Manchuria are beyond the integrity of most Americans is conclusively shown in the following from Arthur J. Brown to Mr. Hall: "Take them to America and show them American methods." There are no roads in Manchuria. It is true that Chinese do understand how, during winter—the only season when they care to ship their crops—the whole country is one broad pave with frozen earth. The sight of spring-time wagons pulled by mules, mules and oxen adjusted to the pace of the slow ox animal, necessitating a procession of one truck going over one from each account. This and nicety is characteristically American. Every line has its own civil attorney. The civilization of Manchuria is [illegible]. The old is gone, but it is still [illegible] for thousands of years. And even now, looking at it from the windows of the most luxurious car, one feels impelled to observe [illegible] are the [illegible] of the [illegible] to the modern methods of transportation can accommodatingly replace them with. In the [illegible] of South Manchuria Railway and a certain extent even to Ivy, the coolie grading from Manchuria provinces to Manchuria and Mongolia [illegible] and abundantly by working over all the distance as the rate of 10 cents a day. The tale needs examining, in the Harbin office there is almost traffic [illegible] coal, but it will never be dominated by the great mass of natives [illegible] of coal reducing [illegible].

The [illegible] is that [illegible] the period the Japan has [illegible] civilization is not [illegible]. There are hardly any roads or any other natural resources in Manchuria that [illegible] have not existed as a myth [illegible] Manchuria [illegible] pay [illegible] that they have not [illegible] in the [illegible] of [illegible] and in the [illegible] with [illegible] [illegible] [illegible]

Japanese residents. In the Chinese market, China is an almost always undivided Japanese. There are some industries which are possible in Manchuria if manufactured by Japanese but are discouraged for the obvious reason that Japan will sing to kill the home industries. America may talk high from time to time. I believe that America can hardly hope to do much export business with China, for there never will be large American communities in China to consume American goods. The utmost America can do in China is to lend her money, equipment and expert advice. That she will find that it is to close her own market to Chinese exports for the obvious reason that they will in the long run destroy American business.

# Hibiya Park to be Extended

The municipal authorities are planning to extend Hibiya Park across to the Hibiya police station by the Yurakucho station on the Imperial Palace grounds at Marunouchi, Tokyo. The moat lying between the two points will be drained and the earth thus made available will be used for the park. The cost of the work is expected to be ¥3,500,000. Expenditure to this city by the late Mr. Yasuda of the Yasuda Bank.—*Japan Times & Mail.*

Japanese residents. In the Chinese market, Chinese can almost always underbid Japanese. There are some industries which are possible in Manchuria if undertaken by Japanese but are discouraged for the obvious reason that they will simply kill the home industries. Americans may take hints from these statements. I believe that America can hardly hope to do much export business with China, for there never will be large American communities in China to consume American goods. The utmost America can do in China is to lend her money, equipment and expert advice. But she will find then that she has to close her own market to Chinese exports for the obvious reason that they will in the long run destroy American business.

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# Hibiya Park to be Extended

The municipal authorities are planning to extend Hibiya Park across to the little pine grove surrounding the Nanko statue outside the Imperial Palace grounds at Marunouchi, Tokyo. The moat lying between the two tracts of land will be drained and the tram line running on the south side of the Park will probably be moved. One of the main reasons for this project is the considerable amount of space which will be taken up by the building of a new public hall in Hibiya with the ¥3,500,000 bequeathed to the city by the late Mr. Yasuda of the Yasuda Bank.—*The Japan Times & Mail.*

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# COLONIAL JAPAN

BEING EXTRACTS FROM A DIARY MADE WHILE VISITING JAPAN AND THE TERRITORIES IN WHICH SHE IS INTERESTED—FORMOSA, MANCHURIA, SHANTUNG, KOREA AND SAGHALIEN—IN THE YEAR 1921.

By POULTNEY BIGELOW, M.A., F.R.G.S.

Author of "White Man's Africa," "Children of the Nations," "Borderland of Czar and Kaiser," "From the Black Forest to the Black Sea," etc.

(*Reprinted from "Japan"*)

## I

Modernization of Tokyo—Ah! for the good old days! With a few reflections arising out of a visit to a mammoth department store.

TOKYO has about three millions of people, who are for the most part polite, clean and industrious. Half a century ago the streets knew nothing more dangerous than the dainty jinrikshas; and foot passengers were treated with consideration as they leisurely strolled and chatted and shopped and sheltered themselves under picturesque umbrellas of bamboo and rice paper. To-day wife has difficulty in finding any but the ordinary whalebone and silk sunshade; she is told that the decorative ones are a thing of the past and that the people want only what has the stamp of modernity. Automobiles and trolleys now clang and snort their way where once the man-carriage coolie tinkled his harmless bell and politely avoided the sauntering multitude. Verily Japan is being rapidly Americanized and standardized and vulgarized! There may have been tyrants in feudal days, but no daimyo could invent greater hardship than what now is daily endured by the poor of Tokyo, who are pushed from their ancestral highways by noisy and evil-smelling cars, and who have to stand up and crowd one another in unsanitary sweat boxes even as the downtrodden citizens of Manhattan! In the good old days jinrikshas were cheap and travel afoot even more so. We went slowly but we breathed fresh air. To-day there is more scientific sanitation, but also many more diseases traceable to so-called modern improvements.

Yesterday we were taken by Mr. and Mrs. Y. K. to a mammoth department store called the Mitsukoshi—a name which in Japan sounds like Wanamaker's to a New Yorker or T. Eaton to a Canadian. There was a vast crowd outside—all patiently waiting to be admitted. Inside there was also a crowd—a contented one—because no one may enter beyond the limit of comfort. The crowd outside made no noise beyond cheerful conversation; they did not enjoy standing in the mud, but much less would they have approved of crowding into the store to the discomfort of those already there. Finally we reached the main entrance

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# COLONIAL JAPAN

BEING EXTRACTS FROM A DIARY MADE WHILE VISITING JAPAN AND THE FAR EASTERN PORTS IN WHICH SHE IS INTERESTED—HONGKONG, MANILA, SHANGHAI, KOREA AND SOUTH CHINA—IN THE YEAR 1907.

BY POULTNEY BIGELOW, M.A., F.R.G.S.

Author of "While Men Work," "Children of the Mercure," "Paddle and Oar and Rudder," "From the Deck of the Fore to the Deck Aft," etc.

(Privately printed)

## I

Modern Tokio of To-day—Ahl for the good old days! With a low radio-activity and of a visit to a modern department store.

TOKYO has about three millions of people, who are for the most part polite, clean and industrious. Half a century ago the streets knew nothing more dangerous than the dainty jinrikshas; and foot passengers were treated with consideration as they leisurely strolled and chatted and shopped and sheltered themselves under pictures pic umbrellas of bamboo and rice paper. To-day while has difficulty in finding any but the ordinary umbrellas and silk sunshade; she is told that the decorative ones are a thing of the past and that the people want only what has the stamp of modernity. Automobiles and trolleys now clang and snort their way where once the man carriage coolie trundled his barefoot ball and politely avoided the encumbering multitude. Verily Japan is being rapidly Americanized and vulgarized! There may have been tyrants in feudal days, but no daimyo could invent greater hardship than what now is daily endured by the poor of Tokyo, who are packed from their uncertain bicycles by noisy and evil-smelling cars, and who have to stand up and crowd one another in unsanitary street boxes even as the downtrodden citizens of Manchuria! In the good old days jinrikshas were cheap and traveled about even more so. We went slowly but we breathed fresh air. To-day there is more scientific sanitation, but also many more diseases traceable to so-called modern improvements.

Yesterday we were taken by Mr. and Mrs. K. to a mammoth department store called the Mitsukoshi—a name which in Japan sounds like Wanamaker's to a New Yorker or T. Eaton to a Canadian. There was a vast crowd outside all patiently waiting to be admitted. Inside there was also a crowd—a contented one—because no one may enter beyond the limit of comfort. The crowd can't be made to rise beyond cheerful conversation; they do not elbow and push in the mud, but much less would they have approved of crowding into the store to the discomfort of those already there. Finally we reached the main entrance

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and were greeted by many servants with wiping cloths and large slippers, for no one is allowed in the building save with clean feet and such soles as may not scratch the dainty floors. This means a heavy outlay for extra men and material; but no outlay is too great if it keep the vast building clean and make a sweet atmosphere for the thousands who come here to shop and see their friends and have lunch or a cup of afternoon tea. This is the view taken by Mr. Takanayagi, who is the head of this establishment—Mr. Takanayagi is also a philosopher whose theories regarding a great department store have been fortified by extensive travel and a keen appreciation of national idiosyncrasies. The envious European frequently seeks to justify his hastily formed opinions by referring to Japan as a land of imitators —but a closer study would modify this vulgar opinion. Mr. Takanayagi has devoted many years to the complex problem of conducting a vast modern Bon Marche in Tokyo, and whilst he has made a study of other cities before inaugurating his own enterprise, he has had the courage to retain qualities that are purely Japanese. And the chief of these is that mothers and little children may spend the whole day within his doors and never be hustled by undue crowding nor oppressed by the dust from dirty feet. Tokyo has to-day the only department store in the whole world where I would cheerfully do my shopping and have luncheon without fear of a subsequent headache or a dose of disease germs. Let us copy this feature of Japan before boasting of our alleged civilization! The crowd on the day of our visit was largely of the farmer class; for just now is their slack time when a trip to the big city can be made with least inconvenience. Elevators were going up and down, each crowded with children and parents—many of them having their first experience of this new form of excitement. There were waiting rooms and retiring rooms and rolling staircases and many wax-work models and above all a vast restaurant that was generously patronized.

Scarcely a counter offered for sale the Japanese articles that would have been there half a century ago. Wife sought in vain for things which we regard as peculiarly Japanese. There was much furniture, but it looked as though it might have come from Michigan; the kitchen utensils copied Paris; the toys and ornaments might have been made equally well in Germany. But the customers were novel—particularly when one stumbled upon a family seated on the floor pleasantly chatting or partaking of the lunch they brought along from the country—the baby being served at the maternal breast. These happy family groups were never disturbed by inconsiderate customers. No fussy floor walkers ordered them to a less crowded part of the building. The great house of Mitsukoshi is paternally governed and the children thereof find its rule gentle and just—possibly expensive—but always entertaining.

Is there a great department store in my own beautiful country that would venture to copy the civilized methods of Tokyo in the one respect of giving health and comfort to those within their gates? The mere idea makes an American laugh. We are a democracy and therefore must our manners approach rather to those of the mob than the aristocracy. An American crowd would raise a riot, if told that they should remain outside

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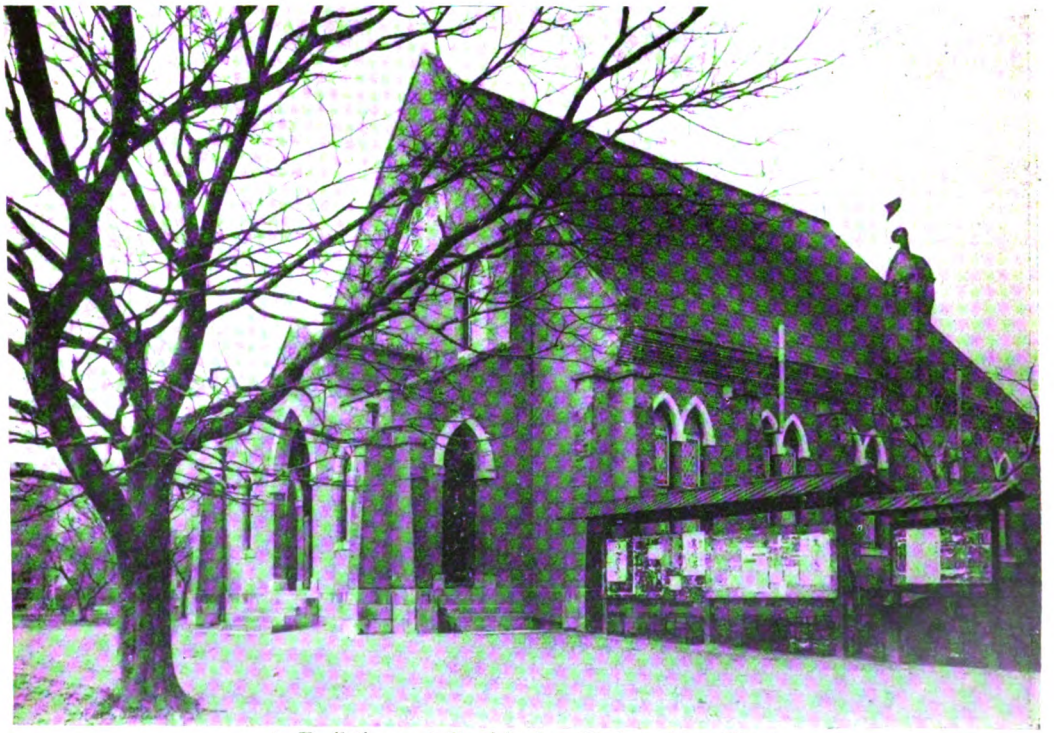
The Hotsu Rapid, Kyoto



A Building of Doshi-sha University, Kyoto

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An Entrance of Japanese Dwelling

A Japanese Private Garden, Tokyo

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rather than make those inside uncomfortable. Imagine Macy's or Gimbel's in New York providing men to carefully wipe each customer's shoes and afterwards encase them in large protective slippers! And can you imagine such a crowd respecting the privacy of a family group seated in a circle on the floor and sedately partaking of their domestically prepared luncheon! In order to appreciate the philosophy of Mr. Takanayagi you will have to read the history of Japan by Yamagata wherein you will be able to feel that what is to-day beautiful in the customs of this people is not owing to contact with Europeans. On the contrary Japan to-day is yet under the magical spell of institutions wholly aristocratical. If in France we find more politeness amongst the country folk than in America it is because there also the people still grow up under influences which made of the eighteenth century a revival of that golden age in which flourished Pericles and Demosthenes, Plato and Sappho. The spell of paternalism is not yet dissipated in Japan. The people still believe that laws are made for their good and that even though they be compelled to stand in the mudbefore the gates of the Mitsukoshi store it's well that they do so, because they know that their Mikado is wise—and also Mr. Takanayagi.

**A Call Upon Viscount Kaneko with a Few Remarks Upon His Harvard Classmate, the Late Theodore Roosevelt**

A formal call on the great Kaneko—Viscount—member of the Privy Council—President of the Japan-American Society and all round Independent and Cosmopolitan who speaks Harvard English and has Theodore Roosevelt framed over his very English mantelpiece—Roosevelt looking intensely like some Kalmuk demi-god. Indeed were our late apostle of the strenuous life draped for Oriental taste and were it possible to conceive of his ever keeping his mouth shut for so long a time, I feel confident that no Japanese or Mongolian official would ever have suspected him of Christian or Caucasian pedigree. There are no end of Roosevelts in Japan—I refer to personal appearance rather than loquacity. Indeed I have been equally struck by the number of Japanese ladies who might in America readily pass for the versatile authoress of "My Brother Theodore"!

We were in Tokyo, yet so far as dress and surroundings are concerned, we might have been chatting in some cozy corner of Boston, where first I had the honor of meeting Viscount Kaneko—some fifteen years ago. I was then lecturing on the laws and customs of native races at the Boston University (Department of International Law), and had been much gratified at having this excellent specimen of Dai Nippon in my audience.

We spoke frankly on the burning question and of course Viscount Kaneko deplored the attitude of our Government which opened American doors to Semites and Africans without a murmur, yet slammed them in the face of his fellow Japanese. He had visited Roosevelt in Washington during his term in the White House and quoted him as being of the same opinion as the mob of labor agitators on this question. Roosevelt insisted that Uncle Sam should exclude Japanese laborers, but by way of making this palatable to his Oriental patient he had urged Kaneko to establish such a Monroe Doctrine in Asia as would permit the Mikado to act in his part of the world much as he, Roosevelt, felt called upon to act in the Western Hemisphere. It

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never consented to overstep. The odds that two wrongs do not make a right, if wishing or believing to have but all of Latin America certainly resists the patronizing attitude of the Yankees in a matter of his Monroe Doctrine, and, predictably, Roosevelt's speech as though put his long-cliff-hanging career, broke the record in history with an electorate in majority rather than those who might have expected from the prevailing Anglo-American rivals.

Iznardo did not praise Roosevelt, yet was careful to refrain from criticism of one whom or people appeared to accept as other Washington. Only a few months ago French and English educated readily for Woodrow Wilson as the savior of America—the savior of humanity—from

Dictatorship—we must elect for somebody!

Kyoto could readily pass for a Spanish and let the cosmopolitan dilettantes of Carlsbad or Vichy—a tourist look would classify him among the Latins of the Iberian peninsula—possibly among the Negroes or Roman ruins but less would guess his real nativity unless given to studies in comparative ethnology. He is a rich lady now, the husband and the fortunes of a thoughtful and generous nature. Japan has risen so she—they do not like it, they serve their country loyally and they labor in the spirit of their forefathers, they leave money but keep by in the hope of meeting an approving smile from a child on earth or an honored guest in heaven.

II

The Iwai Bridge of Kyoto [illegible] for some 90 years [illegible]

Kyoto—Nara—[illegible] for Tokyo [illegible] is [illegible] What more is [illegible] there to spend the preceding evening with beautiful and accomplished ladies who have used their charms and talents for the purposes of a revue in which the glories of Omaccer Japan are brought lovingly to our attention. There are ten acts to this performance, and the scene shifts from the tropical jungle of Tahiti (Bonin-si) to the frozen wilds of Sagalien (Karafuto), and from the sacred shrines near Tokyo to the mysterious romances of Chosen (Yosei).

Today is the fiftieth anniversary of Japan's most famous academy of artistic dancing, and from all over the country amateurs crowd in to witness an event that is to them what the Athenian feast of Ceres meant in the days of Aristides.

Kyoto is the queen city of Japan in all that regards its cordiality and polish and local charms. For many centuries her temples and groves have been the classic refuge for those who cultivate the muses rather than money and to-day she retains much of this old-time spiritual ascendancy whilst Osaka and Tokyo draw to themselves those to whom progress means tall chimneys and the rattle of much machinery. The gardens of Kyoto are glimpses of paradise and the many palaces contained therein are a welcome reminder of a time when men worshiped the symbols of things divine rather than material prosperity. Kyoto is the proper setting for the dancing of sacred nymphs, and no vale of Tempe could afford inspiration more abundantly than the surrounding pine-clad mountains down whose [illegible] slides numberless rivulets come tumbling and sparkling and singing in rollicking dance tunes.

One finds dance in the air of old Japan but their home is of the future, of [illegible] exquisite creations, of triumphs yet to

never occurred to our impulsive Theodore that two wrongs do not make a right; it was impossible for him to know that all of Latin America cordially resents the patronizing attitude of us Yankees in the matter of his Monroe Doctrine, and, furthermore, Roosevelt on this occasion, as throughout his long office-holding career, spoke the words most in harmony with an electoral majority rather than those one might have expected from one professing lofty American ideals.

Kaneko did not praise Roosevelt, yet was careful to offer no criticism on one whom our people appeared to accept as another Washington. Only a few months ago French and English cheered madly for Woodrow Wilson as the greatest of Americans—the savior of humanity—mon Dieu—we must cheer for somebody!

Kaneko could readily pass for a European amidst the cosmopolitan frequenters of Carlsbad or Vichy—a nearer look would classify him amongst the Latins of the Iberian peninsula—possibly amongst the Magyars or Rumanians but few would guess his real nativity unless given to studies in comparative ethnology. He is a scholarly man, this Kaneko; a well-shaped head and the features of a thoughtful and fearless nobleman. Japan has many such—they do not advertise, they serve their country loyally, and they labor in the spirit of their Samura ancestors, despising mere money but happy in the hope of meriting an approving smile from a chief on earth or an honored ancestor in heaven.

II

**The Great Geisha Cherry Blossom Dance and Also Some Observations on Relative Sex Morality**

Kyoto—We embark to-morrow for Taiwan, known more widely as Formosa. What more natural, then, than to spend the preceding evening with beautiful and accomplished ladies who have united their charms and talents for the purposes of a revue in which the glories of Greater Japan are brought agreeably to our attention. There are ten acts to this performance, and the scene shifts from the tropical jungle of Taiwan (Formosa) to the frozen fields of Saghalien (Karafuto), and from the sacred shrines near Tokyo to the maple-clad mountains of Chosen (Korea).

To-day is the fiftieth anniversary of Japan's most famous academy of artistic dancing, and from all over the country amateurs crowd in to witness an event that is to them what the Athenian feast of Ceres meant in the days of Aristides.

Kyoto is the queen city of Japan in all that regards courtliness and poesy and feudal chivalry. For many centuries her temples and groves have been the classic refuge for those who cultivate the muses rather than money; and to-day she retains much of this old-time spiritual serenity whilst Osaka and Tokyo draw to themselves those to whom progress means tall chimneys and the rattle of much machinery. The gardens of Kyoto are glimpses of paradise and the many palaces enshrined therein are a welcome reminder of a time when men worshiped the symbols of things divine rather than material modernity. Kyoto is the proper setting for the dancing of sacred nymphs, and no vale of Tempe could afford inspiration more abundantly than the surrounding pine-clad mountains down whose picturesque sides numberless rivulets come tumbling and sparkling and singing in rollicking dance time.

Our Geishas dance in the spirit of old Japan but their theme is of the future, of an expanding empire, of triumphs yet to

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come; and they choose the season of cherry blossoms as the one best suited to a festival in honor of spring-time in the hearts of their people.

We go to this dance as to a sacred function—if we may so speak of a function in which the priestesses or dramatis personae are not necessarily vestal in their vows! It is essential that we absorb the spirit of old Japan before taking our seats as part of a modern public; and so we are first conducted into a spacious and heavily matted reception room where we solemnly seat ourselves and commune inwardly on some worthy text—at least that is what we are expected to do and that is what is being done by a large and expectant and reverently silent throng of people who have paid a large price for admission. After several minutes of holy hush in comes a lady dressed in ancient robes who glides with majesty and measured slowness to a table where she proceeds to inaugurate the time-honored so-called tea ceremonial. Each motion of her body or hand and each article she uses has for the initiated a significance which has its counterpart in the action of a priest at the communion table of a Christian church. As for me I could appreciate only the discipline so admirably enforced. The public was wholly Japanese, save our two selves, and no high mass in a Roman church was ever followed more attentively, not to say reverentially, than this wisely conceived prelude to a cup of tea. The high priestess of the sacred function raised a lid or folded a napkin or moved her head according to laws laid down centuries ago by the fathers of her tea-making creed. The Japanese passes for being calm, contemplative and meditative. He is nothing of the kind. On the contrary, he is nervous, impulsive, irritable and reckless. The reputation he enjoys is due almost wholly to discipline such as those only can appreciate that are familiar with royal courts and religious houses. The children of Japan grow up in an atmosphere of self-control in refreshing contrast to the howling savagery of a modern American playground. Our Puritan ancestors cultivated power through repose—modern democracy has converted us to the worship of noise whether of shrieking locomotive or diabolical jazzy bands. We of the New York environment, waste our spiritual reserves. The Oriental conserves them. In the tea ceremony we pass into what some Christian sects call technically a retreat—a state of rest for soul and mind—a period of storing up fresh forces. May this elevating practice long continue in Japan—we need it much in our part of the Hudson Valley.

But we are in Kyoto and at length are happily awakened from our theological musings by many smiling little maidens in highly colored kimonos who bow their heads nearly to the matting and offer us each a cup of the much prized beverage. And so finally, with great decorum, as if entering a church in Christian countries, we are permitted to move into the vast auditorium of the theatre. We are of the few privileged ones and enjoy a separate entrance and roomy seats. The floor of the house is like unto the so-called pit in England and all that could crowd in did so; and the scene appeared to be that of a human inundation. But good manners, great agility, capacity for infinite contraction and determination to help make holiday for others finally triumphed over all obstacles and lo! the miracle was accomplished and a thousand bodies were

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come; and they observe the season of cherry blossoms as the one best suited to a festival in honor of spring-time in the hearts of their people.

We go to this dance as to a sacred function in which the professional dancing girls personae are not necessarily vital in their work. It is essential that we absorb the spirit of old Japan before taking our seats as part of a modern public; and so we are first conducted into a spacious and heavily matted reception room where we solemnly seat ourselves and count the minutes in some worthy text—at least that is what we are expected to do and that is what is being done by a large and expectant and reverently silent throng of people who have paid a large price for admission. After several intervals of deep hush in comes a lady dressed in ancient robes who guides with majesty and measured slowness to a table where she proceeds to inaugurate the time-honored ceremonial. Each motion of her body or hand and each article she uses has for the initiated a significance which is important in the action of a priest at the communion table of a Christian church. As for me I could appreciate only the discipline so admirably enforced. The public was wholly Japanese, save our two selves, and no high mass in a Roman church was ever followed more attentively, not to say reverentially, than this was by connoisseurs of the delicate art of tea. The high priestess of the sacred function raised a bowl or folded a napkin or moved a fan according to laws laid down centuries ago by the fathers of her temple of cult. The Japanese praise for being calm, composed and self-possessed is nothing

of the kind. On this occasion, he is nervous, hurried, excited and restless. The Japanese seem to express the utmost variety of emotion as their only can by reflections of the lantern with rosy cheeks and red gloss hairs. The character of Japan grew up in an atmosphere of social intimacy and a tendency to the homely sanctity of a modern American household. Our Puritan ancestors established [illegible] in modern democracy has converted us to a [illegible] of [illegible] Instead of shrinking from [illegible] in the New World we [illegible] our spiritual resolve. The Oriental conserves [illegible] In the tea ceremony we pass into [illegible] Christian sacred [illegible] a retreat [illegible] for social and intellectual revival or sloughing up fresh forces. May this serve by practice long to come in Japan—we need it much in our part of the Land of Valley.

But we are in Kyoto and at length are highly anointed from our [illegible] mornings by many exciting little maidens in bright colored kimonos who bow their heads meekly to the matting and offer us each a cup of the much prized beverage. And so for days with great decorum, as if engaged in a church in Christian country, we are permitted to observe the west auditorium of the priestess. We are of the few privileged ones and enjoy a supreme entrance and [illegible] The floor of the room is like unto [illegible] in England and all that country covered in lid so; and the scene appeared to be that of a human [illegible] But good manners, [illegible] [illegible] [illegible]

happily separated on a floor five hundred had served to make it seem enough. The whole company stepping or walking; men and women mingled as they pleased without the least noise and silent attention. Then geisha dances came the middle of the next floor. They danced away a platform that reached to the stage proper, where all the figures of a modern theatre were amply provided. From to ceiling and across shutting machine, Within sight of Gotuba danced for a while on the other platform on the other side; and, after seven had passed back and forth upon the side platforms, the whole company came together behind the two, right as the first beginning to form, as one body on the ground. (Of course, I cannot say in the Japanese approximate the indecent motions of our modern ballrooms; but the girls are virtuous of course, however worst of this kind of dancing, that the girls are virtuous of gorgeous raiment and that in receiving their dancing they not only maintain perfectly such musical accompaniments but display much graceful agility and harmonious balance that the whole is infinitely agreeable.

The music was furnished by a dozen Geishas on one side of the house and at other dozen or so on the other. Some played the native banjo or samisen while others sung. The whole trained Geishas and no small portion of the effect was produced by the perfect unison of the musicians as their voices rose and fell together, each standing the strings with an ivory putty smile so large that it [illegible] have served as a trowel. The singing Geishas [illegible] with which they tapped after the manner of musical boys—but with all the uniformity and rigidity of soldiers. Their bodies never moved—not all their faces. The effect was that of a service in which the performers were reciting—but everything. It was but the music of dancing quality—I had almost said of rhythm—yet always in a minor key and full of unexpected [illegible] and [illegible]. While one of Geishas were performing another would be preparing [illegible] the next piece [illegible] the dancers were happily about and the hours passed rapidly.

There are some of the themes—each peculiarly treated—and each assisted by scenery that could not be surpassed in Japan or Paris for perfection of painting.

Act I.—The dancers carry fans adorned with wild and cherry blossoms, for this act pictures an early morning visit to a popular temple.

Act IV shows the inner hall of a tea house in Kyoto [illegible] three centuries ago and the dancers carry golden fans and of course, represent the spirit of that place and time.

Act V represents agriculture in the matter of rice planting, and the dancers carry fans to represent leaves in farmer fashion. The pantomime suggests different phases of the great national industry in a social line to harvest and there is little delicate composition for acrobatic virtuosity and a neat approach to the grotesque or comic. In each act they have in their hands, or branches of blossoms, or colored cloths, or broad fans which add greatly to the movement of their bodies as they handle them

happily squatted on a floor where five hundred had seemed to me more than enough. There was no shouting or struggling or whistling; men and women mingled as they might with us and throughout the ten acts there was profound and silent attention. Fifteen gorgeous damsels danced in from a side door near the middle of the auditorium. They danced along a platform that reached to the stage proper, where all the features of a modern theatre were amply provided. I refer to electricity and scene shifting machinery. While one set of Geishas danced forward on one side another fifteen came in on the other side; and, after several graceful evolutions back and forth upon the side platforms, the whole thirty came together behind the footlights much as do the West Point cadets after some minor evolutions prior to forming as one body on the parade ground. Of course, I cannot explain the Geisha charm—much less could I make Japanese appreciate the indecent contortions of our modern chorus girls. This much, however, we can see of this Kyoto dancing, that the girls are visions of gorgeous raiment and that moreover, in their dancing they not only maintain perfect rhythm with musical accompaniment but display such graceful agility and harmonious balance that the whole is infinitely agreeable.

The music was furnished by a dozen Geishas on one side of the house and another dozen or so on the other. Some played the native banjo or samisen whilst others sang. The orchestral performers ranked with the daughters of terpsichore and no small portion of the effect was produced by the perfect unison of the samisen players as their white hands rose and fell together—each smiting the strings with an ivory putty knife so large that it might have served as a trowel. The singers had little drums which they tapped after the manner of mechanical toys—but with all the uniformity and rigidity of soldiers. Their bodies never moved—nor did their features. The effect was that of a service in which the person was nothing—his art everything. It was bright music of dancing quality—I had almost said of *ragtime!*—yet always in a minor key and full of unexpected quavers and odd conclusions. While one set of Geishas were performing, another would be preparing for the next picture and thus the intervals were happily short and the hours passed rapidly.

Here are some of the themes—each poetically treated—and each assisted by scenery that could not be surpassed in London or Paris for perfection of painting.

Act I.—The dancers carry fans adorned with willow and cherry blossoms, for this act pictures an early morning visit to a popular temple.

Act IV shows the inner hall of a famous Kyoto place three centuries ago and the dancers carry golden fans and of course, reproduce the spirit of that place and time.

Act V represents agriculture in the matter of rice planting, and the dancers carry fans recognized as features in farmer households. The pantomime suggests different phases of the great national industry from seed time to harvest and there is here infinite opportunity for acrobatic variety and a near approach to the grotesque or comic. In each act they have in their hands fans, or branches of blossoms, or colored cloths, or broad hats which accentuate powerfully the movement of their bodies as they handle them

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in perfect accord. Never have I seen color more successfully employed in any ballet—never seen more effective interpretation of beautiful things in art and nature. After the painful leg stretching of latter day athletes called euphemistically *Russian Dancers*, the soul of man sighs for the refinement and classic elegance of these restful Japanese ladies who do all things with elegance and without signs of sweat and suffering. Do you wonder that men marry Geishas! At least a few men have done so and have been with them just as happy as have been with us the few daring ones who have opened their hearts —and pockets—to movie queens. The Japanese gentleman refers to a Geisha much as we do to one of our own country that prepares herself for a career in which personal charm and footlight popularity play more forcibly than the social connections or even domestic virtues. Of course, my own experience is nil in this field—and therefore, I only reflect what experts have communicated. Japan to me is a country of happy and virtuous homes, for on my various visits I have had the good fortune of sharing in this domesticity. Naturally, the Japanese gentleman who knows America only through hotel travel, is disgusted by the pornographic nature of much that passes for entertainment—on the stage, in our movies, in our periodicals and more still in our cabarets or dancing academies. All this feature of life is in violent contrast with the homes of our best people—but how few travelers ever see a real foreign home! And vice versa I have met hundreds of English and American traders familiar with Oriental externals who know nothing of society in Japan save through the facile medium of nymphs dedicated to the salaried service of pleasure in every one of its amiable and relaxing forms. What the private morals of the Geisha may be concern me no more than the home life of New York bachelor girls. Of this, however, you may be sure: that the Geisha is above all else an artiste professionally and very much of a lady and must not be confounded with common women. Her education is a long and costly affair and as an entertainer in princely houses she is in much demand. Her drawing room graces are above reproach and I have met them in the grandest and most correct of aristocratic entertainments—indeed we may liken them remotely with ladies of talent and social position at home who hire themselves out and are expected to add life to otherwise wearisome dinner parties. God made the Geishas clever and courteous and willowy and melodious—what wonder then that he made man to fall in love with them and to gown them handsomely and to raise them on pinnacles for adoration! But it is late and we must catch a steamer to Formosa.

**Col. Charles Burnett, U.S.A.—Also Some Notes on My Search for Yamagata's History—Why Some Foreigners Dislike the Japanese**

*Kobe*—An excellent hotel has Kyoto, —ours is called *Miyako;* but there are others which, like this one are managed in European fashion, all the personnel being in modern dress excepting the dainty little maid servants, who are always cheerful and apparently never weary in well serving. What a boon would a few million of them be in our land of care-worn housekeepers!

Train to Kobe, and in the dining car we enjoy a talk with our military attache, who is in full American uniform bound

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a period accord. Never have I seen color more successfully employed in any build—never seen more effective interpretation of beautiful things in a and ne. After the painful log sketchy of latter day Athens called cupe modernity. Ah, for Athens, the soul of inspiration for the refinement and classic elegance of the real Japanese ladies who do all things with elegance and without effort and. Do you want that man? Ah! Ah! Ah! At last a few years have done so and have been with the in Japan as they have been with us the few daring ones who have opened the doors and partaken to movie picnics. The Japanese gentlemen refers to a Chinese much as we do to on of our own country that prepares herself for a career in which personal charm and foolright personality may no a forcibly than the social conventions or even domestic virtues. Of course, my own experience is all in this field—and therefore, I only reflect what experts have communicated. Japan to me is a country of happy and virtuous homes, for on my various visits I have had the good fortune of staying in this domesticity. Naturally, the Japanese gentleman who knows Americans thoroughly he el true ol is disgusted by the pronounce le nature of much that passes for entertainment on the stage, in our movies, in our periodicals and even in our cabarets of doubtful reputation. All this feature of life is in violent contrast with the homes of our best people—but how few travelers ever see a real Japanese home! And who were I have no interest of Japan or the Japanese people and in the Orient, as who were I have no interest in the people or the life of Japan, I should consider the opportunity of [illegible] every one of [illegible] and making forms. What the public needs of the Orient may be can not be learned on the home life of New York boulevardier's idea. Of course, you may be sure that the Japanese lady and gentleman will observe all the amenities punctiliously and every month of a lady and gentleman's contact with foreigners will convince her that courtesy is a long and costly affair and a complete manner in public as well as in private dealings. Indeed, after staying from one to three months are above reproach and I have met there in the finest and most correct of manners. Indeed [illegible] when I was [illegible] Japan with Japanese [illegible] with ladies and gentlemen of culture and social position at home who [illegible] and are equally kind to add [illegible] to our pleasure. What some clever person [illegible] has said of the Japanese—that they are more polite than that is made room to fit in [illegible] and to raise [illegible] than [illegible] [illegible]

[illegible]—An excellent hotel [illegible] — here is called Miyako, but there are other which like this are run[illegible] in Tokyo and all the personal [illegible] in modern dress excepting the [illegible] maid servants, who are always [illegible] and apparently never [illegible] well dressing. With a [illegible] with a few [illegible] in our hand [illegible] book open!

[illegible] and in the [illegible] very [illegible] [illegible]

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for an introduction to Prince Oyama. Colonel Charles Burnett is a scholar, a specialist and has had a wide experience in this difficult field. It is likely that there were points in Anglo-Japanese relations which perplexed him, but even if they were, Colonel Burnett insisted in [illegible]. The Colonel is a cultivated gentleman of a strict [illegible], and said that in his case he had never found it so—that he was more welcome as a matter of course and was glad to testify to the broad fact that in Japan he had met with everywhere but civility. This I ascribe to the fact that no one knows Japan but a man like Colonel Burnett; because both he and his wife are fluent in the language, and because a certain section of the American press is never weary in efforts to [illegible] our country into war.

Another fact that is in the mouth of unthinking millions concerns the relations of Japan and China. Have you not heard a dozen times that Japanese bands, employed by Chinese rulers, because their people cannot be trusted? This has been repeated time and again, yet our informants [illegible] keep the talk going. A cruiser [illegible] the great battle in [illegible] Yalu, Osaka, etc., did not [illegible] ing fact that there is not a single Chinese in any one of them. Indeed the story is of a time to excite only a smile [illegible] among those who [illegible] their own thinking.

Kobe is unrecognizable to me who knew it as a simple treaty port [illegible] years ago. The hotels are now in European style—great [illegible] and luxury a mighty port here, and forty chimneys belch forth smoke over the inland sea and porcelain through the day that this is now a new Japan after [illegible] Chicago and Pittsburg. I had no idea that it [illegible] in Canada [illegible] experience and Mark Twain's "Huckleberry Finn" dating the century [illegible] Canada and [illegible] were floating [illegible] on [illegible] they [illegible] the [illegible] I have [illegible] of the most impressive [illegible] Bay and Victoria, in Yokohama, to fly passing of an old life [illegible] by a new.

Until recently, it was observed that those far Japs who live in Japan and who speak with a Yankee energy as quaint [illegible] know frequently as little of their neighbors as do the hardy tourists whom they ridicule. I have many times [illegible] in the Far East who knew nothing of those whom they [illegible] from a lofty point of view. They do not meet the best Japanese either in their business or social clubs. They are in Japan as do Europeans and they [illegible] with as little as have the [illegible] Tokyo. They read [illegible] and exaggerate the [illegible] of [illegible] personal opinions. They have no [illegible] to think that they [illegible] to a [illegible] and that all [illegible] wealthier than with exceptional [illegible]. It is a bitter pill for such when they find that in Japan more money is not a passport to the best society—and the pill is made the more bitter when they find commercial competition very keen and pressing daily income. When first I knew Japan the [illegible] were [illegible] not [illegible], and [illegible] a [illegible] to [illegible] or [illegible] the Orient [illegible] studied

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for an inspection of troops near Osaka. Colonel Charles Burnett is a soldierly specimen and has had several years of experience in this difficult field. I told him that there were papers in America which persisted in saying that our countrymen were habitually insulted in Japan. The Colonel smiled indulgently as one weary of a stale joke, and said that in his case he had never found it so—that he wore his uniform as a matter of course and was glad to testify to the broad fact that in Japan he had met everywhere nothing but civility. This I quote, because no one knows Japan better than Colonel Burnett; because both he and his wife are fluent in the language, and because a certain section of the American press is never weary in efforts to push our country into war.

Another tale that is in the mouth of unthinking millions concerns the relative money-morality of Chinese and Japanese. Have you not heard a dozen times that Japanese banks employ Chinese tellers because their own people cannot be trusted? This has been exposed as false time and again, yet our laborite organs keep the tale going. A canvass of all the great banks in Tokyo, Yokohama, Kobe, Osaka, etc., discloses the intetresting fact that there is not a single Chinaman in any one of them. Indeed the story is of a nature to excite only a weary smile amongst those who do a little of their own thinking.

Kobe is unrecognizable to me who knew it as a simple treaty port forty-six years ago. The houses are now in European style—great breakwaters have made a mighty port here, and lofty chimneys belch forth smoke over the inland sea and proclaim throughout the day that this is now a new Japan after the manner of Chicago and Pittsburg. I had no interest at that hour in machine shops and shipyards, but endeavored to buy a copy of Yamagata and Murdock's "History of Japan" during the century of Jesuit activity (sixteenth and seventeenth). My efforts were fruitless. The publishers had no copy on hand nor did they know where one could be bought. I had in vain inquired of the most important booksellers, Kelly and Walsh, in Yokohama, to say nothing of individuals who might be presumed familiar with so mighty a work.

Incidentally, let me observe that those foreigners who live in Japan and who speak with dogmatic energy as quasi-professors, know frequently as little of their subject as do the hasty tourists whom they ridicule. I have met many of my countrymen in the Far East who know nothing of those whom they patronizingly call *natives* excepting from a business point of view. They do not meet the best Japanese either in their homes or at their club. They are in Japan solely for the money and they necessarily meet only such as have the same sordid purposes in view. They read their English papers and exaggerate the importance of their own personal opinions. They have been led to think that they belong to a superior race and that all *natives* should treat them with exceptional consideration. It is a bitter pill for such when they find that in Japan mere money making is not a passport to the best society—and the pill is made the more bitter when they find commercial competition very keen and growing daily keener. When first I knew Japan the Europeans were largely merchant princes, and made their fortunes in a decade or so. Now the Oriental shores are studded

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with grey-headed and bitterly disappointed men who have failed in the race for money; who cannot afford to go home and who now are compelled to think less of the golf links and more of meeting their weekly board bill. All this is very pathetic from the standpoint of an *old timer*, but it helps to explain some of the hostility to Japanese expansion. These many disappointed money makers are not willing to admit that Japan is a nation of wide-awake bankers and manufacturers; they prefer to excuse their failure by regarding themselves as victims—and they find their sole consolation in perpetual abuse of *the native!*

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# Little Songs From Seoul

*By Lilian Miller*

## III.—The Beggar by the Palace Wall

Scene I:—Beside the Palace Wall.

All day long,
In the sunniest spot he can find
Beside the old grey palace wall,
At the feet of the crowds that throng
Far down the street, and file and wind
Around him, the starving beggar sits. . . . and sits.
His face is gaunt and haggard, and his eyes
Two hard black beads that peer through narrow slits
And gleam with greedy longing when he spies
A foreigner. All the day long he sits,
In rags, and minus either lower limb,—

A mere sad stump of a man.
And your heart goes out in pity to his grim
And sordid lot. . . . you feel you must do all you can. . . .
And yet——

Scene II:—Around the Corner.

At six o'clock, firm-footed, straight and brown,
He briskly walks away,
The richest man, they say,
That you can find
In this wide windy town!

—*The Japan Advertiser*

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...h prejudiced and bitterly dis-
...ppointed men who have lived in the
...rong for them; who cannot stand to
...e them and who are compelled to
...ble loss of the gold they treasured
...me toppled wealthy benefactor. All this
...ure part of the price of a
...World; but it helps to explain some of

the hostility to Japanese expansion.
...Here may stop and study another
...ect: willingness to admit Japan is a
...nation of wide-awake business men; many
...tructures; they prefer to execute their
...ders by repeating themselves as
...ctions — and their sole consola-
...tion is perpetual abuse of the world's

---

# Little Songs From Seoul

By Lafcadio Hearn

## IV.—The Song by the Palace Wall

Scene I.—Beside the Palace Wall.

All day long,
In the sunlight or in the cool shade
Beside the old grey palace wall,
At the foot of the cassia that throws
Its dense shade over the street and wall
Among bird, the starling begins its . . . and ...
The boy is seated and bowed, and his eyes
Two hard black beads that peer through narrow slits
And [illegible] sullen or ugly looking when he rises
A few steps. All the day long he sits,
In rags and [illegible] Never lifts

A more sad stoop of a man.
And yon beast goes out in pity to his rim
And [illegible] . . . you feel you must do all you can . . .
And yet —

Scene II.—Around the Corner.

[illegible] Fat-cheeked straight and brown,
His belly *wabe* away,
The richest man in the city,
Eat you can find
In this wide world's round.

— The Atlantic Monthly.

# JAPAN'S FINANCE AND ECONOMY

(From "The Times of India")

## The Money Market

JAPAN'S [illegible] [illegible] [illegible] the monthly [illegible] [illegible] been slow in finding their way back. Consequently, the Bank rate [illegible] [illegible] has remained rather firm. The [illegible] [illegible] [illegible]

# JAPAN'S FINANCE AND ECONOMY

*(From "The Herald of Asia")*

## The Money Market

FUNDS withdrawn from the banks for the month-end settlements have been slow in finding their way back. Consequently, the general tone of the market has remained rather tight. The call-rate, for instance, ruled as high as 2.4-5 *sen* per 100 *yen* per diem for over-night accommodations.

The Bank of Japan's returns for the week ending Wednesday, March 8, read as follows:—

| Date | Note Issue | Specie | Margin of Issue Capacity | Loans |
|---|---|---|---|---|
| | (In 1000 *yen*) | | | |
| Thursday... | 1,205,057 | 1,205,057 | 120,000 | 169,976 |
| Friday..... | 1,180,785 | 1,180,785 | 120,000 | 149,452 |
| Saturday ... | 1,174,637 | 1,174,637 | 120,000 | 149,185 |
| Monday ... | 1,154,730 | 1,154,730 | 120,000 | 140,683 |
| Tuesday ... | 1,136,015 | 1,136,015 | 120,000 | 134,795 |
| Wednesday. | 1,120,092 | 1,120,092 | 120,000 | 130,405 |

The panic-stricken stock market has more or less recovered its stability during the week under review; but the tone, on the whole, has been far from what it was, there still prevailing a feeling of uneasiness about the future of the financial status. The daily volume of transactions at the Exchange ranged between 100,250 and 211,950 shares.

## Industrial and Commercial Notes

Investigations by the Industrial Bank of Japan show that the total amount of loans and debentures issued during the month of February stood at ¥149,550,000 a gain of ¥10,500,000 as against the preceding month. To go into further particulars, national loans amounted to ¥107,000,000 local loans ¥4,400,000 debentures issued by banks ¥15,000,000 and debentures issued by companies ¥33,120,000. The total amount of loans and debentures issued since January stood at ¥163,450,000.

According to a report from Osaka the volume of cotton cloth exported during the middle ten days of February amounted to 12,732,864 yards valued at ¥3,509,088 representing a gain of 922,664 yards as compared with the corresponding period of the preceding month. As compared with the same period of last year, however, a decline of 599,700 yards valued at ¥1,267,925 is to be seen.

According to investigations by the Ministry of Agriculture and Commerce, during last year 835,124 workmen were dismissed while 944,571 workmen secured employment.

For the past few years the export of tinned food has been gradually dwindling in volume, but it has become exceedingly brisk since last month. The demand for salmon is especially great, so much so that the stock of goods brought over from the preceding year has already been disposed of. The total amount of tinned food exported during 1919 was ¥9,182,-

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000 in value, but the amount declined to ¥7,945,000 the following year and to ¥5,916,000 in 1921, a decline of about 20 per cent as against 1920. The value of the goods exported during the past three years classified according to the different countries is as follows:

| | 1919 | 1920 | 1921 |
|---|---|---|---|
| America | 2,795* | 4,298* | 3,842* |
| England | 927 | 844 | 1,650 |
| China | 546 | 584 | 622 |
| Kwantung | 447 | 582 | 539 |
| Hawaii | 509 | 620 | 400 |
| Hongkong | 156 | 62 | 636 |
| Straits Settlements | 92 | 92 | 488 |
| Other countries | 440 | 860 | 1,002 |

(*In 1,000 *yen*)

For the purpose of covering the expenses necessary for the establishment of higher schools and other enterprises the Government has decided to issue Exchequer Bonds to the value of 50 million *yen* under the following terms:

Issue amount: 50,000,000 *yen*.
Denomination: 25 *yen*; 50 *yen*; 100 *yen*; 500 *yen*; 1,000 *yen*; 5,000 *yen*; and 10,000 *yen*.
Issue price: 93.50 *yen* for 100 *yen* face value.
Date of redemption: Before September 1, 1927.
Rate of interest: 5 per cent.
Places of subscription: Bank of Japan and its branches and all Post Offices.
Subscription { opens: March 11, 1922. / closes: March 14, 1922.

The copper production in Japan reached the highest record in 1917, but the market was badly hit by the world-wide business depression since that year. Consequently the copper mine owners left no stone unturned to hold up the quotations. For instance, the output of copper has been greatly reduced so as to cope with the lessened demand and slack export. According to investigations made by the Kuhara Mining Company, the total amount of copper turned out during last year was 52,650 tons, that imported 12,448 tons, and that consumed at home 78,114 tons while that exported amounts to 8,276 tons. The details classified according to the different months are as follows;

| | Output | Imported | Consumed | Exported |
|---|---|---|---|---|
| | tons | tons | tons | tons |
| January | 4,366 | 51 | 4,310 | 507 |
| February | 4,185 | 12 | 5,082 | 1,615 |
| March | 4,695 | 1 | 5,936 | 960 |
| April | 4,796 | 1 | 6,409 | 1,688 |
| May | 4,491 | 30 | 7,555 | 1,460 |
| June | 4,561 | 102 | 7,466 | 497 |
| July | 4,675 | 461 | 7,288 | 347 |
| August | 4,157 | 1,292 | 6,811 | 38 |
| September | 3,989 | 2,173 | 9,359 | 3 |
| October | 4,232 | 3,070 | 7,139 | 66 |
| November | 4,353 | 2,755 | 7,259 | 49 |
| December | 4,150 | 2,500 | 6,500 | 40 |
| Total | 52,650 | 12,448 | 78,114 | 8,276 |

According to a report prepared by the Communications Department the number of Japanese steamships of 1,000 tons and upward on coast service and ocean voyage at the end of January was 801 with an aggregate tonnage of 2,813,798 tons. The figures represent a gain of 14 in the number of vessels and of 20,415 tons in aggregate tonnage as compared with the end of December last. The details of vessels on the leading routes are as follows:

| | Number of ships | Aggregate tonnage |
|---|---|---|
| Coast service | 280 | 687,007 |
| North China | 75 | 184,972 |
| Central China | 38 | 98,049 |
| South China | 33 | 81,837 |
| North America (West) | 61 | 428,242 |
| Europe | 50 | 335,278 |
| India | 29 | 138,311 |
| Straits Settlements | 24 | 71,397 |
| North America (East) | 18 | 113,309 |

The number of bills cleared at the Clearing Houses in Tokyo, Osaka, Kyoto, Yokohama, Kobe and Nagoya during the month of February stood at 2,054,334 valued at ¥5,212,047,000, a gain of 176,303 in the number of bills and of 331,199,000 in value as compared with January. The details are as follows:

| | Number | Value |
|---|---|---|
| Tokyo | 942,692* | 2,438,669* |
| Osaka | 634,970 | 1,890,931 |
| Kyoto | 136,096 | 127,017 |
| Yokohama | 78,808 | 196,556 |
| Kobe | 130,871 | 370,350 |
| Nagoya | 130,807 | 187,622 |

(*In 1,000 *yen*)

Japan's foreign trade during February amounted to ¥101,073,000 in exports and ¥196,094,000 in imports, the un-

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coo in value, but the amount declined to ¥794,500,000 the following year, and to ¥510,000,000 in 1921, a decline of about 20 per cent as against 1920. The value of the goods exported during the past three years classified according to the different countries is as follows:

| | 1919 | 1920 | 1921 |
|---|---|---|---|
| America | ¥[illegible] | ¥[illegible] | ¥[illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| China | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |

For the purpose of creating the expansion necessary for the establishment of ship[illegible] and other enterprises the Government has decided to issue Japanese Bonds to the value of ¥[illegible] under the following terms:

[illegible]

The copper production in Japan reached the highest record in 1917, but the market was badly hit by the world-wide business depression since that year. Consequently the copper mine owners left no stone unturned to hold up the production. For in fact, the output of copper has been greatly reduced so as to cope with the lessened demand and short export. According to investigations made by the Bureau during [illegible] the total amount of [illegible] was 53,630 tons, that imported in 1920 was [illegible], and that consumed at home [illegible] tons, while that exported amounts to 8,276 tons. The data classified according to the different months are as follows:

[illegible]

According to a report published by the Communications Department the number of [illegible] in 1920 was [illegible] [illegible] on coast [illegible] January was [illegible] [illegible] tons. The figures represent a gain of [illegible] in the number of vessels and of 2,415 tons in aggregate tonnage as compared with the [illegible] month of last year. The decline of vessels on the following routes is noted:

| | [illegible] | [illegible] |
|---|---|---|
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |

The number of [illegible] cleared at the Customs Houses in Tokyo, Osaka, Kyoto, Yokohama, Kobe and Nagoya during the month of January stood at 2,058,211 valued at ¥[illegible], a gain of [illegible] in the number of bills and ¥31[illegible] in value as compared with January. The details are as follows:

| | [illegible] | [illegible] |
|---|---|---|
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] |

Japan's foreign trading [illegible] amounted to ¥[illegible] and ¥[illegible] in the [illegible]

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[illegible]

[illegible]

[illegible]

favourable balance amounting to ¥95,021,000. Compared with the coresponding month of last year, the figures represent a gain of ¥36,616,000 in exports and of ¥151,113,000 in imports. The total amount of exports and imports during January and February stood at ¥188,000,000 and ¥374,000,000 respectively, the unfavourable balance amounting to ¥186,000,000. The details are as follows:

| | February 1922 | February 1921 | Increase |
|---|---|---|---|
| Exports | 101,073* | 76,661* | 36,616* |
| Imports | 196,094 | 118,557 | 151,113 |
| Total | 297,167 | 195,218 | 187,729 |
| Import excess | 95,021 | 41,896 | — |

(*In 1,000 *yen*)

Japan's specie holdings continue to decline and the total amount held by the Government at the end of February stood at 724 million *yen* and that by the Bank of Japan at 1,255 million, a decline of 29 million *yen* in the former and of 13 million *yen* in the latter case. The amount retained at home stood at 1,221 million *yen*, a decline of 3 million *yen*, and that retained abroad 758 million *yen*. It is said that the decrease in specie holdings is greatly due to the foreign trade unfavourable to our country.

During February, the Government issued ¥6,000,000 worth of 50 *sen* notes and ¥800,000 worth of 10 *sen* notes while those withdrawn during the month amount to ¥4,340,000 in 50 *sen* notes, ¥160,000 in 20 *sen* notes, and ¥800,000 in 10 *sen* notes. Thus the total amount of petty notes in circulation at the end of the month under review stood at ¥218,000,000.

During January, 378,000 pounds of bleaching powder valued at ¥35,000 were exported, according to a report to hand. The figures represent a decline of 677,000 pounds as compared with the end of last year, probably due to the shortage of bottoms. The export of caustic soda amounted to 24,000 pounds valued at ¥3,000, the figures showing a gain of 13,000 pounds in volume and of ¥1,000 in value. The import of the same stood at 1,671,000 pounds valued at ¥141,000 while there was no import of caustic soda during the preceding month. Of the soda imported, 1,468,000 pounds were shipped from England, and 203,000 pounds from America. The amount of soda ash imported during the same month stood at 22,613,000 pounds valued at ¥547,000, a gain of 11,632,000 pounds.

According to a report made public by the Mitsui Bank, the total amount of capital earmarked for the establishment of new banks and companies during the month of February was ¥141,065,000 and that earmarked for the extension of old concerns was ¥99,285,000. These figures represent a gain of ¥34,079,900 in the former and of ¥37,275,000 in the latter case, as compared with the preceding month (January). The following are the details classified according to different kinds of business:

| | Capital of new companies | Increased capital of old concerns |
|---|---|---|
| Banking | 3,000* | 33,105* |
| Trust companies | 9,000 | — |
| Spinning | 10,000 | — |
| Electric | 3,000 | 42,850 |
| Gas | — | — |
| Mining | 1,000 | 4,000 |
| Fisheries | 1,080 | — |
| Railways | 5,830 | 2,700 |
| Marine transportation | 450 | 700 |
| Insurance | — | 1,500 |
| Warehousing | 550 | — |
| Manufacturing | 43,580 | 2,600 |
| Commercial and others | 63,575 | 14,760 |

(*In 1,000 *yen*)

It is reported that the volume of cotton yarn turned out in Japan during the month of February amounted to 174,608 bales, a gain of 6,755 bales as against the preceding month and of 34,603 bales as

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compared with the corresponding month of last year. The details are as follows:

| | February | Increase over Jan. | Increase over Feb. 1921 |
|---|---|---|---|
| No. 16 counts..... | 17,003 | 1,877 | 526 |
| No. 20 counts..... | 57,776 | 4,327 | 24,349 |
| Other counts ..... | 99,828 | 551 | 9,527 |
| Total ..... | 174,608 | 6,755 | 34,603 |

According to investigations made by the Japan Paper Mill Association, the volume of paper manufactured by paper mills belonging to the Association during the month of January amounted to 46,487,000 pounds and that disposed of during the month amounted to 51,741,000 pounds. The figures represent a decline of 294,000 pounds in output and of 3,083,000 pounds in the volume disposed of as against the preceding month. The details of the volume turned out and disposed of are as follows:

| | Output | Disposed of |
|---|---|---|
| First-class printing paper... | 5,711* | 7,521* |
| Ordinary printing paper ... | 7,490 | 7,478 |
| Newspaper..... | 23,651 | 25,085 |
| *Torinoko* ..... | 1,793 | 2,180 |
| Rolled paper..... | 513 | 1,114 |
| Match paper ..... | 736 | 817 |
| Coloured paper..... | 481 | 532 |
| Brown paper ..... | 2,066 | 1,970 |
| *Renshi* ..... | 172 | 337 |
| Others ..... | 3,879 | 4,104 |

(*In 1,000 pounds)

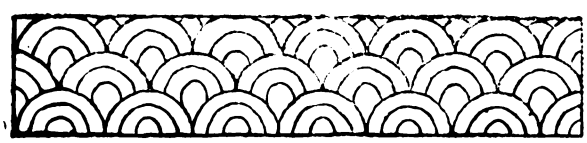
The Bank of Taiwan held an ordinary general meeting of shareholders on March 1 when the following accounts for the last business term were unanimously decided upon:

| | *yen* |
|---|---|
| Net profits ..... | 3,091,877 |
| Brought over from preceding term ... | 1,501,548 |
| Total ..... | 4,593,425 |
| To be disposed of: | |
| Reserve for equalization of loss ..... | 500,000 |
| Reserve for equalization of dividend. | 100,000 |
| Special reserve..... | 100,000 |
| Bonus ..... | 125,000 |
| Dividend (10% per annum) ..... | 2,250,000 |
| To be carried forward..... | 1,518,425 |

It is reported from Osaka that the volume of cotton yarn in stock in Osaka and Kobe on March 1 amounted to 24,062 bales and 433 bales respectively, making a total of 24,495 bales. The figures represent a decline of 259 bales as compared with February 10.

Investigations by the Japan Spinners' Association show that the volume of cotton yarn exported during the month of February amounted to 20,373 bales, a gain of 3,244 bales as against January. To go into particulars, 3,824 bales were exported to Shanghai, 3,934 bales to Tientsin, 2,657 bales to Tsingtao, 1,065 bales to Dairen, 440 bales to Hankao, 905 bales to Antung, 1,960 bales to other parts of China, 891 bales to Hongkong, 218 bales to Manila, 4,104 bales to India, and 364 bales to other parts of the world.

It is reported that the number of ships of 100 tons and upward under construction at the end of 1921 throughout the world was 1,047 with an aggregate tonnage of 4,422,915 tons. Compared with September of the same year the figures represent a decline of 294 in number and of 1,065,885 in tonnage. Of these ships, 509 were British, 27 American, 35 Japanese, 76 French, 100 Italian, and 123 Dutch.



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compared with the corresponding month of last year. The details are as follows:

| | | | |
|---|---|---|---|
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| Total ..... | 17,[illegible] | 6[illegible]5 | 38[illegible]3 |

According to investigations made by the Japan Paper Mill Association, the [illegible] of paper manufactured by [illegible] belonging to the Association during the month of January amounted to 46,850,000 pounds and that of pasteboard to 51,740,000 pounds. The figures represent a decline of 2,980,000 pounds in output and of 32,800,000 pounds in the value, compared with the preceding month. The details of the volume manufactured are as follows:

| | | | |
|---|---|---|---|
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |

The Bureau of Foreign Affairs of Japan has received reports of disorderliness on March 1 when the following accounts for the last half-year from were unanimously adopted:

| | | | |
|---|---|---|---|
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |
| [illegible] | [illegible] | [illegible] | [illegible] |

It is reported from Osaka that the volume of cotton yarn in stock in Osaka and Kobe on March 1 amounted to 2,000 bales and 433 bales respectively, making a total of 2,433 bales. The latter figure was a decline of 250 bales as compared with February 15.

Imitations by [illegible] of Japanese [illegible] that the volume of cotton yarn exported during the month of March [illegible] 230,000 bales, [illegible] bales to [illegible] bales to [illegible] bales to [illegible] bales to [illegible] bales to [illegible] bales to [illegible] bales to other ports of China, 21 bales to Hongkong, 2,024 bales to India, 3,000 bales to Australia, 1,000 bales to other ports of the world, and 31 bales to other ports of the world.

It is reported that the number of shipments of raw silk forwarded to New York at the end of last October from the world was [illegible] bales, as compared with [illegible] bales in October, 1923. Of these, [illegible] were Japanese, [illegible] were Chinese, [illegible] were Italian, and [illegible] Italian.

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# A SYMPOSIUM ON CHINA

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# A SYMPOSIUM ON CHINA

### I.—Dr. Hodgkin on China

Dr. Henry T. Hodgkin of London, who has just come from China after about a year and a half there for the Friends' Mission, lecturing on international and social questions, was the guest of honor of the League of Nations Association of Japan at a dinner at the Peers' Club March 3d. On account of the illness of Viscount Shibusawa, president of the association, Baron Sakatani, vice-president, presided at the dinner and introduced Dr. Hodgkin. The guest of the evening then gave a most interesting and practical address on the subject "Must There Be Another War?" prefacing his speech with some frank remarks about Japanese-Chinese relations.

Baron Sakatani, in introducing Dr. Hodgkin, said that the "results of the Washington Conference are still only on paper, but it is now the great duty of all of us to put life into these results." China, he said, furnished the great problem of the East, and therefore the members of the League of Nations Association of Japan would gladly hear the frank remarks of their guest who had long been a student of China and her relations with Japan.

"When I first came to China in 1905," said Dr. Hodgkin, "China looked to Japan as a friend, to help her in tackling the great problems of opening up her great country. Then the Republic was declared and for the last ten years the situation has grown steadily worse. It is not my purpose to discuss the causes, but nothing so much impresses the traveler in China as the fact that the feeling there is totally different now from what it was 15 or 20 years ago. This is a serious loss to China, and also to Japan and to all the world.

"This situation should have been relieved by Japan's delegates to the Washington conference, but it does not seem that any very considerable change for the better, if any change at all, has taken place. This fact demands the constant and earnest study of us all. The question presses most heavily on China. There the feeling is that the policy of Japan is not a friendly one, but the Chinese are not a people to harbor a grudge, and if they felt that there were a change on the part of Japan or that a considerable body of the Japanese were opposed to what they believe to be the aggressive policy of Japan towards China, they would soon change their feeling into a friendly one.

"China's situation is of the most difficult sort. Weak, and military-ridden, she is threatened most with her own ills, and I find many Japanese sincerely concerned about their neighbor's plight, and real friends of China. But if one is to help in such a difficult situation it is necessary to acknowledge and even to emphasize the fact that there does exist this ill feeling on the part of the Chinese. The hope lies in the fact that there is here a real concern for the welfare of China on the part of many, and that the Chinese attitude may be expected to change rapidly when this friendly concern makes itself known and felt on the Continent."

Speaking more broadly on the subject "Must There Be Another War?" Dr. Hodgkin said it is time we gave up

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the old adage that the way to have peace is to prepare for war. "The way to have peace," he said, "is to prepare for peace."

"Wars come out of policies, policies are made by Governments, and Governments are made and ultimately yield to public opinion, so that it should be possible for the mass of reasonable men to achieve peace. To accomplish anything in this direction we must set our whole lives to a new tune—not that war is necessary, that there always will be war, but that war is not necessary, and that the world may get along without war. If we don't get rid of war, war will get rid of us."

The speaker than proceeded to give some practical suggestions for working toward the end of ending war. He urged the following definite and concrete plans:

"First, let us concentrate our thoughts upon the realities of war, and picture what the next war—if one should come—would be like. Everybody should read those two books by Sir Philip Gibbs. They should be translated into every language, and then we should all read Will Irwin's "The Next War." Thus we may be able to picture the absolute destructiveness and waste of the Great War, and the more horrible thing that another war would mean.

"Second, we should devise a means to deal with international disputes. Something more than an international tribunal is needed. Conference methods should be extended and perfected until it will be that every government that refuses to use such methods will stand condemned before all the world.

"Third, we must cultivate the idea of interdependence of all the nations. Something is needed that will stir the imagination of all the world along the line of world unity. Before the war there were registered at Brussels more than 400 societies of an international membership. Such facts must be made to stand out. The League of Nations must do more than establish courts, it must make the idea live that each nation needs every other nation.

"Fourth, let us have education of an international sort. If the child is taught to think of history in terms of battles, to believe that all the other nations have been sinners, he will surely grow to manhood with a narrow patriotism. The truest patriot is the man who gives the best service to the whole world. Therefore let us have a textbook of international history, such as Wells,' though I do not mean to say his is perfect, a history that will carry the idea of the brotherhood and the essential unity of all the peoples.

"Fifth, a program of disarmament and a Ministry of Peace are needed. The Conference was a step in the right direction. All the nations stand in great economic need of disarmament. And can't we devote a part of what may be saved from the limitation of armaments to the establishment of a Ministry of Peace in our respective governments? If one-hundredth part of the wealth and efforts that went into the Great War should be devoted to bringing about peace, peace would soon come.

"Sixth, let us have open discussion of all international questions. The Washington conference gave an opportunity for public opinion to be brought to bear on the weightiest problems. It was the beginning of a new era of diplomacy. Let us appeal to the idealism and the best in men, and thus we shall bring out the best that is in them.

"Seventh, constant and most earnest study is needed of the questions that lead to war, questions of immigration and shifting populations, for instance. Such questions are not to be settled at the point of the sword. They require the deepest research.

"And, lastly, in every nation we need a body of men and women pledged to refrain from fighting, even to be ready to die for their ideal if necessary. Such persons may be called freaks and fools but it is reward enough for these to know that they have had the dream of brotherhood and helped to make it come true, though others call it madness."

Following the address by Dr. Hodgkin,

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the old adage that the way to have peace is to prepare for *war*. "The *way* to have peace," he said, "is to prepare for peace."

"*Wars* come out of policies, policies are made by diverse motives, and the worst motives are made and eliminated by the public opinion, so that it should be possible for the mass of reasonable men to achieve peace. To accomplish anything in this direction *we* must set our whole nose to a new tune—not that *war* is necessary, that there always will be *war*, but that *war* is not necessary, and that the *world* may get along without *war*. If we don't get rid of *war*, *war* will get rid of *us*."

He spoke then proceeded to give some practical suggestions for *working* toward the end of ending *war*. He urged the following definite and concrete plans:

"First, let us concentrate our thoughts upon the realities of *war*, and picture what the next *war*—if one should come—would be like. Everybody should read those *two* books by Sir Parker Gilbert. They should be translated into every language, and then *we* should all read Will Irwin's "The *Next War*." Thus *we* may be able to picture the absolute destructiveness and *waste* of the *Next War*, and the more forcibly drag that another *war* would mean.

"Second, *we* should *use* a process to deal with *international* disputes. Something more than an interested and tribunal is needed. Conference methods should be extended and perfected until *war* be that every government that refuses to use such methods will stand condemned before all the *world*.

"Third, *we* must cultivate the idea of interdependence of all the nations. Something is needed that will stir the imagination of all the *world* along the line of *world* unity. Before the *war* there were registered at Basels more than 400 societies of an international character. Such facts must be made to stand out. The League of Nations must do more than obtain a country, it must make the idea live that each nation needs every other nation.

"Fourth, let us have education of an international sort. If the child is taught to think of history in terms of battles, to believe that all the other nations have been enemies, he will surely grow to manhood with a narrow patriotism. The truest patriot is the man who gives the best service to the whole *world*. There is more in the Sermon on the Mount of international history as well as *World*. I do not mean by this that history is to be taught, a history that will carry the idea of the brotherhood and the essential unity of all the people.

"[illegible] a Minister of Peace [illegible]. The Cabinet [illegible] the right direction. All the nations stand in great economic need of disarmament. And can't we always expect of what may be saved from the ration of armaments to the establishment of a Ministry of Peace in our respective governments? It can also result in the wealth and efforts that went into the *Great War* should be devoted to bringing about peace permanently soon come.

"Finally, let us have a class to study all international questions. The Washington conference gave an opportunity for a real solution to be brought to bear on the whole subject problems. It was the beginning of a new era of diplomacy. Let us apply it to the Pacific and back it in power, and thus *we* shall bring out [illegible] in China.

"I've [illegible] and most earnestly is needed of the crucial [illegible] lead to *war*, questions of immigration and similar [illegible], for instance. Such questions [illegible] not to be settled at the point of the sword. They require the deepest research.

"And, lastly, in every battle *we* need a host of men and *women* pledged to refrain from fighting, even to refuse to do so their belief it necessary. Such persons may be called traitors as I took but it is rewarded enough for those to know that they have had the charm of brotherhood and helped to make it come true, though [illegible]."

Following the address by [illegible]

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remarks were made by some of the members present. Baron Sakatani spoke of a visit he had made to China, and emphasized that he had not — on any occasion of unfriendliness directed toward himself or towards any member of his party. His Excellency in replying briefly that neither had he personally in a very few had [illegible] evidence of ill feeling directed toward individual Japanese, but that the ill feeling took the form of [illegible] deep resentment at what the Chinese people consider the unfriendly and aggressive policy of the Japanese Government toward China. He believed, he said, that this feeling would [illegible] gradually disappear and that the Japanese would [illegible] to Washington would [illegible] in regard to the Tsingtau affair and in regard to Shantung as soon as the conference opened, as Mr. Hughes presented his practical plan, instead of allowing the Chinese to have the idea that those offers were forthcoming as a result of pressure on the part of the latter Power. The speaker did not presume to know what the Chinese were [illegible] in their decision, but he felt [illegible] that the Chinese would [illegible] they would have [illegible] to look [illegible] more friendly and [illegible] toward her neighbor. — *The Japan Advertiser.*

## Sir Charles Addis on the Consortium

Sir Charles Addis, representative of the British Banking Group, last night answered the oft repeated question "What has the Consortium done?" He did not do so by reference to the fact that the international group is not popular in certain circles in China but pointed out that a reference to actual [illegible] quite [illegible] and a united [illegible] the Consortium's critics found it wholly unpersistent.

Five great Powers have been united in a common policy in China by the Consortium, he said, and it is hoped that the day will come when China's leaders will be in a position to participate. Not only that but the [illegible] has been of immense benefit to the people of China by checking the piecemeal of [illegible] Government.

Sir Charles was the guest of honour of Mr. Nikolai Sofianato, Director of the Volcobana Specie Bank, at a dinner at the Bankers' Club. He is in Japan on his way home from China by way of America and will sail from Yokohama tomorrow on the Empress of Russia.

After speaking very highly of the cordial relations he has had with the members of the Japanese group in the Consortium and congratulating them upon their high qualities and sound judgment, Sir Charles said:

"But what, I am sometimes asked, has the Consortium done? What has it accomplished since it assumed its form some 18 months ago?

I reply that it has united the two great Powers in a common policy in China. It has [illegible] any [illegible] [illegible] [illegible]

remarks were made by some of the members present. Baron Sakatani spoke of a visit he had made to China, and emphasized that he had not seen any evidence of unfriendliness directed toward himself or towards any member of his party. Dr. Hodgkin replied briefly that neither had he seen except in a very few isolated instances evidence of ill feeling directed toward individual Japanese, but that the ill feeling took the form of broad and deep resentment at what the Chinese people consider the unfriendly and aggressive policy of the Japanese Government toward China. He believed, he said, that this feeling would have been considerably allayed had the Japanese delegates to Washington made their offers in regard to the Twenty-one Demands and in regard to Shantung as soon as the conference opened, as Mr. Hughes presented his naval ratio plan, instead of allowing the Chinese to have the idea that these offers were forthcoming as a result of pressure on the part of the other Powers. The speaker did not presume to know whether the Chinese were correct in their feeling, but he told his hearers frankly that the Chinese felt that they would have fared better in regard to tariff revision, also, if Japan had been more friendly and liberal in her attitude toward her neighbor. – *The Japan Advertiser.*

**II.—Sir Charles Addis on the Consortium**

Sir Charles Addis, representative of the British Banking Group, last night answered the oft repeated question "What has the Consortium done?" He did not close his eyes to the fact that the international financial group is not popular in certain circles in China but pointed out that a reformer is seldom popular with those guilty of malpractise and asserted that the Consortium's critics found it wholly unpenitent.

Five great Powers have been united in a common policy in China by the Consortium, he said, and it is hoped that the day will come when China's bankers will be in a position to participate. Not only that but the organization has been of immense benefit to the people of China by checking the profligacy of their Government.

Sir Charles was the guest of honour of Mr. Nakaji Kajiwara, President of the Yokohama Specie Bank, at a dinner at the Bankers' Club. He is in Japan on his way home from China by way of America and will sail from Yokohama tomorrow on the Empress of Russia.

After speaking very highly of the cordial relations he has had with the members of the Japanese group in the Consortium and congratulating them upon their high qualities and sound judgment, Sir Charles said:

"But what, I am sometimes asked, has the Consortium done? What has it accomplished since it assumed its form some 18 months ago?

I reply that it has united the five great Powers in a common policy in China. If that were all, it would in my judgment have completely justified its existence. But that is not all. It has indirectly proved of signal benefit to the people of China by checking the profligate and ruinous finance in which their government was engaged. I believe I am justified in saying that the indiscriminate foreign borrowings which were rapidly plunging the country into bankruptcy have ceased since the New Consortium came into being. Furthermore, in pursuance of the policy that nothing should be done for the finance of China abroad which can better be done at home, the Consortium has stimulated the formation of a combination of native banks which it is hoped may eventually be incorporated in the Consortium as a

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Chinese group. We continue to watch this movement with sympathetic interest. It is of the highest importance for the political as well as the economic welfare of a country that its people should be encouraged to place their savings at the disposal of the government; firstly, because it supplies a check to government extravagance by the effective conditions of security and control of expenditure which the native lender is in a better position than any one else to impose; and, secondly, because the man with a stake in the country has a direct interest in maintaining and developing a free and effective government.

It is one of the dangers of the present stituation that politics in China are left too much to the literati. Until the business men, with a stake in the country, arouse themselves from their lethargy and take an intelligent, articulate and effective interest in the prevention of political abuses and the maintenance of an honest administration, public opinion in China is likely to remain lopsided and the government unstable. It is to the union of the literati and the business men in China that I look for the creation of a balanced public opinion which will make itself heard.

China must realize that in these democratic days no government will act until it is told by the people with no uncertain sound what is expected of it. Meanwhile, I am told it is the Consortium that is not popular. Well, the reformer seldom is; certainly not with those whose malpractise she tries to circumvent. But we are unpenitent. In insisting on proper supervision of the expenditure of loan moneys, we are acting in the best interests of the common people. We are not demanding control for its own sake, but in order to safeguard the interests of of the foreign bondholder, and we ask for no more control than is required for that purpose.

It will take time, but the Consortium is not to be rushed. There are always people in a fidget to do something. Let them remember that they also serve who only stand and wait. The Consortium can wait. I sometimes wonder what people have in mind when they urge us to do something—anything—to secure recognition.

Recognition by whom? By the Chinese government. What government is there in China today whose recognition we could accept?

I say it in all courtesy, but I say it deliberately, that there does not exist in China today a government which is in a position to enter into any contract and agree to conditions, which it is powerless to fulfill and knows it is powerless to fulfill, without the leave and license of its military governors.

For my own part I never bother my head about recognition. As soon as an effective government is, I do not say established, but in the way of being established, the Consortium will, I do not doubt, be recognized, and that will be time enough. I have faith in the good sense of the Chinese people in their capacity to work out their own political salvation and a profound scepticism of the ability of any outsider to do it for them. The best their friends can do to help them with any prospect of success is resolutely to refuse to side with any political faction and to confine their efforts to carrying out the resolution adopted by the Washington conference to provide China with the free and unembarrassed opportunity of maintaining and developing an effective and stable central government.

Gentlemen, I have already detained you too long. The subject on which I have been speaking is wide and complex and I can do no more than to touch the fringe of it. But I have, I hope, been able to suggest one or two valid reasons for maintaining in its integrity the Consortium as a potent factor in bringing about the object we all have at heart—a re-united China.

I am not unmindful of the disadvantages of combinations of the kind, but take it for all in all the policy of the Consortium is the only alternative to a return to the spheres of interest, and that is a contingency which every friend of China, every friend of peace, everyone who recalls the international rivalries, the intolerable chaos and confusion, which marked the period of concessions

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Chinese group. We continue to watch this movement with sympathetic interest. It is of the highest importance for the material as well as the economic welfare of a country that its ports should be constructed to place them servants a the disposal of the government; nothing causes it supplies a check to government extravagance by the effective conditions of security and control of expenditure which the native banker in a better position than any one else to impose; and, secondly, because the men with a stake in the country have a direct interest in maintaining and developing a free and effective government.

It is one of the dangers of the present situation that politics in China are all too much in the literal sense of the word professional, with a stake in the country above their politics and the maintenance of an honest administration, public opinion in China is likely to remain torpid and the government irresponsible. It is to the union of the material and the business men in China that I look for the creation of a balanced public opinion which will make itself heard.

China must realize that in these democratic days no government will act until it is told by the people with no uncertain sound what is expected of it. Meanwhile, I am told it is the Consortium that is not prompt. Well, the reformer seldom is certainly not with the exception of the whose prophetic shoe tries to circumvent. But we are impatient. In insisting on proper supervision of the expenditure of loan moneys, we are acting in the best interests of the common people. We are not demanding control for its own sake, but in order to safeguard the interests of the foreign bondholder, and we ask for no more control than is required for that purpose.

It will take time, but the Consortium is not to be rushed. There are always people in a hurry to do something. Let them remember that they also serve who only wait and wait. The Consortium can wait. I sometimes wonder what people have in mind when they urge us to do something—anything—to secure recognition.

Recognition by whom? By the Chinese government. What government is there in China to-day whose recognition we should accept?

I say it in all courtesy, but I say it also clearly, that there does not exist in China to-day a government which is in a position to enter into any contract and agree to conditions, which it is powerless to fulfil and knows it is powerless to fulfil, without the love and license of its military superiors.

For my own part I never bother my head about recognition. As soon as an effective government at Pekin will be established, but in the way of being established, the Consortium will, I do not doubt, be recognized, and that will be time enough. I have faith in the good sense of the Chinese people in their ability to work out their own political salvation and a profound recognition of the ability of any outsider to do it for them. The best their friends can do to help them with any prospect of success is resolutely to refuse to side with any political faction and to combine their efforts to carrying out the resolution adopted by the Washington conference to provide China with the free and unembarrassed opportunity of inaugurating and developing an effective and stable central government.

Gentlemen, I have already detained you too long. The subject on which I have been speaking is wide and complex and I can do no more than to touch the fringe of it. But I have, I hope, been able to suggest one or two valid reasons for maintaining in its integrity the Consortium as a potent factor in bringing about the object we all have at heart—a reunited China.

I am not unmindful of the disadvantages of combinations of the kind, but take it for all in all the policy of the Consortium is the only alternative to a return to the spheres of interest, and that is a contingency which every friend of China, every friend of peace, everyone who reads the history of the past twenty years knows to be intolerable. China, which during a the period of concessions

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and its officials would make also a satisfactory showing to Europe to-day.

To carry out a policy, a common policy, of internal co-operation in China would be an exceedingly task. It would need much patience, much mutual forbearance. It means the surrender of much in the conduct of international affairs which had come to be regarded as almost in the nature of things. But the old things are passing away. A new world spirit has arisen, to which the Washington conference is a witness, which lies in the promise of a new age.

Any step in advance by or upon the Chinese Republic would open more doors than even Canton has done to the world. It would open wide the gates to a new China which is inspired by the new ideals of the old when the present dissensions and disorders have been swept into the limbo of old things. The old things and the old ideals of long ago.—*New York Times Magazine.*

## Dr. Sun's Hope in the Chinese Republic

"What I hope and aim for is a real Republic in China. In the Canton movement," declared Mr. Henry Kittredge Norton, well known as a writer on Far Eastern Affairs under the pen name of "Orin Kedik," in the course of an interview granted a representative of *The New York Herald* in Tokyo recently.

Mr. Norton, who has recently spent two months in Canton studying the political and social conditions in the Southern Republic and interviewing all its leading men, said that the "political atmosphere in Canton is so different from the rest of China that it is hard to believe that it is a part of the same country." "In Central and North China, however," he said, "is a thing to be borne in mind—like the plague or famine, a disorganization of the go-

"In Canton, from the wealthy man down to the lowest coolie, everyone is not only interested in the government, but is apparently an enthusiastic supporter of it. Canton can hardly be called actually democratic as yet, for in its present form the Southern Republic is purely military. However, elective assemblies are being introduced as rapidly as practicable. Moreover, democracy is manifest in the fact that the government of Canton is entirely in the hands of its people.

"The government *has* only funds, but it is a great relief after the continuing depression of hopeless impotitude which has characterized Peking in recent years. Even the severest critics of Canton admit that the officials are honest and sincere in their efforts to bring about an efficient administration. What hope there is for a real republic in China lies in the Canton movement."

Asked whether or not he had seen indications of the movement spreading over a large part of China, Mr. Norton said, "How far it is possible for the modern progressive spirit now centered in Canton to penetrate further north is difficult to guess. The Yangtze provinces and the provinces about Peking seem to be irrevocably in the grip of mediaeval robber barons, whose sole policy is to acquire as much pelf for their own coffers as possible.

"Manchuria is in complete control of Chang Tso-lin, a former bandit chief who now controls his operations under the forms of government. Chang, however, has a definite philosophy—a definite aim for China aside from consideration of his own treasury. His theory is that some strong man (and he thinks Chang Tso-lin well fitted for the work) must gain complete control of the Peking Government and then gradually turn it over to the people. The fact that the history of the world has never furnished an example of the successful operation of this theory does not deter Chang, if he is aware of it.

"Thus China is a vast incoherent mass of political disorganization, with a crys-

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and its aftermath would make almost any sacrifice in his power to avert.

To carry out a policy, a common policy, of international co-operation in Chinese affairs is an exacting task. It demands much patience, much mutual forbearance. It means the surrender of much in the conduct of international affairs which had come to be regarded as almost in the nature of things. But the old things are passing away. A new world spirit has arisen, to which the Washington conference is a witness, which has in it the promise of a new age.

A heavy responsibility rests upon the Consortium Powers, and upon none more than upon your nation and mine to see to it that our promise is fulfilled to the new China which will arise from the ashes of the old when the present divisions and disputes have been swept into the limbo of old unhappy far-off things and battles of long ago."—*The Japan Times & Mail.*

**III.—"Orrin Keith" on the Chinese Republic**

"What hope there is for a real republic in China lies in the Canton movement," declared Mr. Henry Kittredge Norton, well known as a writer on Far Eastern Affairs under the pen name of "Orrin Keith," in the course of an interview granted a representative of *The Japan Advertiser* in Tokyo recently.

Mr. Norton, who has recently spent two months in Canton studying the political and social conditions in the Southern Republic and interviewing all its leading men, said that "the political atmosphere in Canton is so different from the rest of China that it is hard to believe that it is a part of the same country." "In Central and North China, government," he said, "is a thing to be borne in silence—like the plague or famine, a dispensation of the gods.

"In Canton, from the wealthiest man down to the lowest coolie, everyone is not only interested in the government, but is apparently an enthusiastic supporter of it. Canton can hardly be called actually democratic as yet, for in its present form the Southern Republic is only 15 months old. However, elective assemblies are being introduced as rapidly as preparations can be made, and in another 15 months the government of Kwangtung Province will be entirely in the hands of its people.

"The government has many faults, but it is a great relief after the continuing demonstration of hopeless ineptitude which has characterized Peking in recent years. Even the severest critics of Canton admit that the officials are honest and sincere in their efforts to bring about an efficient administration. What hope there is for a real republic in China lies in the Canton movement."

Asked whether or not he had seen indications of the movement spreading over a large part of China, Mr. Norton said, "How far it is possible for the modern progressive spirit now centered in Canton to penetrate farther north is difficult to guess. The Yangtze provinces and the provinces about Peking seem to be irrevocably in the grip of mediaeval robber barons, whose sole policy is to acquire as much pelf for their own coffers as possible.

"Manchuria is in complete control of Chang Tso-lin, a former bandit chief who now conducts his operations under the forms of government. Chang, however, has a political philosophy—a definite aim for China aside from considerations of his own treasury. His theory is that some strong man (and he thinks Chang Tso lin well-qualified for the work) must gain complete control of the Peking Government and then gradually turn it over to the people. The fact that the history of the world has never furnished an example of the successful operation of this theory does not deter Chang, if he is aware of it.

"Thus China is a vast incoherent mass of political disorganization, with a crys-

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tallized political philosophy at each end. At the north is a demand for an autocracy, made by the presumptive autocrat; at the south is a demand for a democracy voiced by the men who have seen democracy in operation in other parts of the world. That China, like other countries, will finally achieve democracy there is no doubt, but whether it will come directly under the leadership of Canton, or indirectly through autocracy and revolution, is 'on the knees of the gods.'"

Mr. Norton, who is from actual observation among the best informed writers on conditions in the whole of Asia, began his writing on Far Eastern questions with a series of articles on the immigration question in California. His articles on that subject, printed in *The Japan Advertiser*, created considerable comment among Japanese, who admitted that they were fair and unprejudiced, but said that they left little room for their own contentions. He then spent 10 months in Peking, studying Chinese political conditions, and last June started on the trip which he has just completed.

Mr. Norton spent last summer in the territory of the Far Eastern Republic, traveling over all the railroads and down the Amur River. He went from Verkhne-Udinsk to Manchuli Station, from there to Stretensk, and then down the Amur to Habarovsk and up the Sungari River to Harbin. Mr. Norton (under the name of "Orrin Keith") wrote a series of articles on the Far Eastern Republic which was printed in *The Japan Advertiser* and which will appear in revised form in a book now being published in the United States.

Instead of finding dire perils, as press reports indicated, in the territory under the authority of Chita, Mr. Norton had a delightful trip, finding the country from Habarovsk to Lake Baikal entirely peaceful and orderly, business being carried on and railways and steamship lines running with as much regularity as could be expected under the circumstances.

"The authority of the Chita Government," Mr. Norton said, "was unquestioned throughout the territory. A huge peasant majority had long before ended the attempt to introduce Communism or Bolshevism into the Far Eastern Republic. One great burden under which the people worked was the Japanese control of the natural communication outlets at Vladivostok and Nikolaievsk.

"Most of the people are bitter against the Japanese Army Command, blaming it for some things for which it is not responsible as well as many for which it is."

After he left Far Eastern Siberia, Mr. Norton stopped in Peking for a few weeks to rest and then went to South China to study the Canton Government for *The Japan Advertiser* and the *Public Ledger* Syndicate, stopping at the principal cities on the way. He secured the last interview with President Sun Yat-sen before the South China President went to Kweilin, the military headquarters of South China in its preparations against the North. After completing his work at Canton, Mr. Norton left for Shanghai, went up the Yangtze to Hankow, and came to Japan via Peking, Shantung, South Manchuria and Korea.—*The Japan Advertiser.*

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tailored political philosophy at each end. At the north is a demand for an autocracy, made by the pro-Japanese autocrat; at the south is a demand for a democracy voiced by the men who have seen democracy in operation in other parts of the world. That China, like other countries, will finally achieve democracy there is no doubt, but whether it will come directly under the leadership of Chiang, or indirectly through autocracy and revolution, is "on the knees of the gods."

Mr. Norton, who is from actual observation among the best informed writers on contemporary affairs in the whole of Asia, began his article on Far Eastern questions with a series of articles on the immigration question in California. His articles on that subject, printed in The Japan Advertiser, created considerable comment among Japanese, who admitted that they were fair and unprejudiced, but said that they left little room for their own contentions. He then spent 10 months in Peking, studying Chinese political conditions, and last June started on the trip which he has just completed.

Mr. Norton spent last summer in the territory of the Far Eastern Republic, traveling over all the railroads and down the Amur River. He went from Verkhne-Udinsk to Manchuli Station, from there to Sretensk, and then down the Amur to Habarovsk and up the Sungari River to Harbin. Mr. Norton (or "Orvin Keith") wrote a series of articles on the Far Eastern Republic which was printed in The Japan Advertiser and which will appear in revised form in a book now being published in the United States.

Instead of "flying dire perils, as predicted by Japanese leaders in the territory under Soviet control, Mr. Norton found only a desire for peace, and especially that Japan withdraw from Siberia. He found that the people were tiring of Communism and were looking to intervention by the United States to bring them the New Economic Policy. One quotation under which the people worked was a paper ruble which was worth 1/100 of the natural currency and which ran out in a few days. Vladivostok and Nikolaievsk.

"All of the people are bitter against the Japanese. Communist leaders say that if for some strategic reason it is not practicable as well as wrong for which it is."

After he left Far Eastern Siberia, Mr. Norton stopped in Peking for a week's rest and then went to South China to study the Canton Government for The Japan Advertiser and the New York Evening Syndicate, stopping at the principal cities on the way. He secured the last interview with President Sun Yat-sen before the South China Parliament went to Kweilin, the military headquarters of South China in its operations against the North. After completing his work at Canton, Mr. Norton left for Shanghai, went up the Yangtze to Hankow, and came to Japan via Tsingtao, Shantung, South Manchuria and Korea.—The Japan Advertiser.

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# THE RED CROSS SOCIETY OF JAPAN

Preparations for Cross Meeting in Berlin

A corps of curators to be exhibited in the Japan at Red Cross Exhibition and Museum in Belgium was recently. In reference to its response from the Secretary of the Japanese and Imperial Cross Union, our Society decided to exhibit the following articles, viz.:

I. OBJECTS

(a) Of the late Imperial Princess Komatsu and Imperial, presidents of the Red Cross Society.

(b) Of the late Count Sano, Count Oyama, Viscount Inouye, Marchioness and Lady of this Society.

(c) Of the Empress present president and Sir Sack and Mrs. M. Tokugawa, vice-presidents.

II. PHOTOGRAPHS

(a) Headquarters of the Red Cross Society of Japan.

(b) Storehouses for material.

(c) Hospital.

(d) Tuberculosis treatment establishment.

(e) Lying-in Room, and Juvenile Summer Resort Establishment for Relief Work.

(f) Relief Corps work for the Chinese, Russian, French, Austrian, and German soldiers.

(g) Actual Scenes in Relief work from Paris, France and England.

(h) Relief work for Polish Orphans.

(i) Relief work for famine sufferers in North China.

(j) Honorary President, President, and two Vice-Presidents of the Women's Society.

III

Badges of Membership.

IV

Various statistical publications.

In the coming September of this year, (1912) a [illegible] exhibition

the centenary anniversary of national Judge science will be held in Rio Janeiro, Brazil, since our Government has participated with the purpose of letting the same nation observe a part of our civilization, our Red Cross Society also decided to exhibit the following articles at said exhibition:

I. PICTURES AND CHARTS

(a) Map showing the distribution and organization of our work.

(b) Tabulation showing the number of members of our Society from the outset.

(c) Table showing the number of nurses of our society.

II. PHOTOGRAPHS

(a) Headquarters of the Red Cross Society of Japan.

(b) Storehouses for material.

(c) Hospital.

(d) Tuberculosis treatment establishment.

(e) Lying-in Room, and Juvenile Summer Resort Establishment for Relief Work.

(f) Relief Corps work for the Chinese, Russian, French, Austrian, and German soldiers.

(g) Actual Scenes in Relief work from Paris, France and England.

(h) Relief work for Polish Orphans.

(i) Relief work for famine sufferers in North China.

(j) Honorary President, President, and two Vice-Presidents of the Women's Society.

III

Badges of Membership.

IV

Various statistical publications.

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# THE RED CROSS SOCIETY OF JAPAN

### Permanent Red Cross Museum in Belgium

A request for articles to be exhibited in the Permanent Red Cross Exhibition and Museum in Belgium was received. In reference to this request from the General Secretary of the International Red Cross Union, our Society decided to contribute the following articles, viz.:

Photographs

(*a*) of the late Imperial Princes Komatsu and Kanin, presidents of the Red Cross Society.

(*b*) of the late Count Sano, Count Ogyu, Viscount N. Matsudaira and family of thirteen.

(*c*) of S. Hirayama present president and S. Sakamoto and Marquis N. Tokugawa, vice-presidents.

Peace-Time Work

(*d*) Headquarters of the Red Cros, Society, its Warehouses, Hospital-Tuberculosis treatment establishment, Permanent Relief Department, Circuit Relief Corps, Juvenile Summer Resorts and actual Scenes of Operation of the Emergency Relief Corps, & Volunteer Nurses' Society photographs.

(*e*) Of publications, the statutes, regulations for membership, badge, copies of the *Japan Magazine*.

(*f*) Map containing monthly reports of branch offices. Map showing Relief Corps posts in foreign lands.

(*g*) Badge of the Red Cross Society of Japan.

(*h*) Statistics of various lines of work.

### Brazil Centennial Exhibition

In the coming September of this year, (1922) when the exhibition celebrating the centenary anniversary of national Independence will be held in Rio De Janeiro, Brazil, since our Government has participated with the purpose of let ting the same nation observe a part of our civilization, our Red Cross Society also decided to exhibit the following articles at said exhibition:

I Maps and Tables

(*a*) Map showing the distribution and organization of our work.

(*b*) tabulation showing the number of member of our Society from the outset.

(*c*) table showing the number of nurses of our society.

II Photographs

(*a*) Headquarters of the Red Cross Society of Japan.

(*b*) Storehouses for material.

(*c*) Hospital.

(*d*) Tuberculosis treatment establishment.

(*e*) Lying-In Room, and Juvenile Summer Resort Establishment for Relief Work.

(*f*) Relief Corps work for the Chinese, Russian, French, Austrian, and German soldiers.

(*g*) Actual Scenes in Relief work from Russia, France and England.

(*h*) Relief work for Polish Orphans.

(*i*) Relief work for famine sufferers in North China.

(*l*) Honorary President, President, and two Vice-Presidents of the Woman's Society.

III

Badge of membership.

IV

Various statistical tabulations.

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# A BUSINESS WARNING

GOVERNOR Inouye, of the Bank of Japan, continues to be the voice in the wilderness, warning his countrymen of the necessity for economy, thrift and the courage to retrench, both individually and as a nation. When Viscount Takahashi speaks in his capacity as Finance Minister he sometimes voices sentiments approaching those of the Governor of the Bank of Japan, but when he speaks as Premier and the political leader of the Seiyukai he injects so much optimism into his forecasts as to counteract his language as a financier. Hence Inouye stands almost alone in his unqualified voicing of the real situation faced by the country.

"We cannot expect to see an early recovery from the worldwide depression of to-day," he says, in concluding an address on Saturday at the general meeting of the shareholders of the Bank of Japan, after reviewing conditions in Germany, Russia and Central Europe. "It is true," he adds, "that the rehabilitation of those countries, the readjustment of the international debts amounting to tens of billions, and the stabilization of the exchanges have recently been regarded as questions of international political importance. But at the present moment, when the solution of these questions is not yet in sight, we must look forward to a long continuance of hard times. The whole Nation, Government and people alike, should be patient and prudent, should practise economy and readjust business."

Japan can only prosper as a manufacturing, exporting nation, being under the necessity of importing foodstuffs and raw materials for even her internal needs. Her only chances for profits lie in being able to import raw materials for export as manufactured goods and placing these on the world's markets at prices to compete with the manufacturers of other lands. To be able to do this, Japanese labour must either be very efficient or very cheap, and for labour to be cheap the cost of living must be low. To-day the cost of living in Japan is higher proportionately than in almost any country of the world, and in many cases actually so. Labour costs are, therefore, high and getting higher, while in place of increased efficiency we have the go-slow strike, the refusal of labour to accept new time-saving methods and the almost insanely unreasonable demands for bonuses and discharge allowances. The results, Governor Inouye summarized as follows on Saturday:

Our foreign trade during last year was at a very low ebb. Excluding the trade in Chosen and Taiwan, exports amounted to no more than ¥1,250 millions and imports to ¥1,610 millions, the total being ¥2,860 millions, which shows a decrease of ¥1,420 millions below the previous year. But the ratio of decrease for exports compared with that for imports was even more pronounced, the latter exceeding the former to the extent of ¥360 millions. Moreover, each month throughout the year witnessed an excess of imports over exports,—a parallel to which is hardly to be found in the history of our foreign trade. If we look into the items

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# A BUSINESS WARNING

GOVERNOR Inouye, of the Bank of Japan, continues to be the voice in the wilderness, warning his countrymen of the necessity for economy, thrift and the courage to retrench, both in banking and administration. When Viscount Takahashi speaks in his capacity as Finance Minister he sometimes voices sentiments approaching those of the Governor of the Bank of Japan, but when he speaks as Premier and the political leader of the Seiyukai he injects so much optimism into his forecasts as to counteract his language as a financier. Hence Inouye stands almost alone in his unqualified voicing of the real situation faced by the country.

"We cannot expect to see an early recovery from the worldwide depression of today," he says, in concluding an address on Saturday at the annual meeting of the shareholders of the Bank of Japan, after reviewing recent trends in Germany, Russia and Central Europe. "It is true," he added, "that the rehabilitation of those countries, the restoration of the international debt amounting to tens of billions, and the stabilization of the exchanges have been by no means regarded as questions of minimum political importance. But the present economic depression is so great in scope that we must look forward to a long continuance of hard times. The whole National Government and people must be prepared to endure and practise strict economy and retrench to the

Japan can only prosper as a nation by lastingly exporting nothing being under the necessity of importing foodstuffs and raw material for even her natural needs. Her only chance for prosperity is by being able to import raw materials for exportation as manufactured goods and placing these on the world's market at prices to compete with those manufactured in other lands. To be able to do this, Japan's labour must of necessity be very well and yet very cheap, and the labour to be cheap the cost of living must be low. To-day the cost of living in Japan is largely proportionately than in almost any country of the world, and in many cases actually so. Labour costs are, therefore, high and getting high, while in spite of increased efficiency we have the present slowing down of the natural demand of labour to accept new time-saving methods and the almost insanely unreasonable demands for hours and discharge allowances. The result, Governor Inouye summarized as follows on Saturday:

Our total trade during last year was at a very low ebb. Exports [illegible] trade in China [illegible] to no more than [illegible] imports to Japan proper [illegible] the total being [illegible] which shows a decrease of [illegible] as compared with the previous year. [illegible] the ratio of decrease for exports [illegible] imports was much greater [illegible] the former exceeding [illegible] the latter [illegible] [illegible] [illegible]

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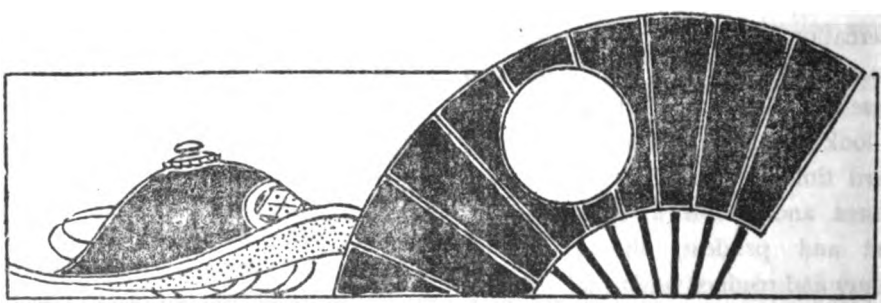
of imports, we shall find that not a few articles were imported, such as timber, copper, iron, and woollen fabrics, simply because prices of our domestic products were at a higher level than those of several foreign countries. On the other hand, a heavier falling off in exports was brought about by the high level of our prices, and things came to such a pass that we were losing most of the markets in the East and in the South Seas which we had successfully exploited during the war. By way of illustration, with regard to our exportation to British India and the Dutch East Indies, for the first nine months of last year, we observe that in the case of the former there was a decrease of 58 percent, and in that of the latter of 51 percent, compared with the corresponding period of the previous year. The situation was very serious indeed in comparison with a decrease of from 19 percent to 39 percent only in exports by Great Britain and the United States of America. Of our principal exports, raw silk was the only one that showed an increase both in quantity and value over the previous year, and it accounts for one-third of the total exports in value. Thus, it seems that the fortune of export trade depends upon this one single article of commerce, which must be regarded as a very disquieting revelation for our country whose economic vitality is largely dependent on her foreign trade.

Governor Inouye sees at least one step forward in the stabilization of business and the restoration of confidence in the fact that goods held in stock in Japan have declined during the year from a billion and a third in value to half a billion, while the number of bills cleared continues to increase. "However," he says, "as to the readjustment of business in all lines, there was much suspicion of efforts being lukewarm as yet. Despite a heavy falling off in profits caused by the depression in business, the existing wealth that had been acquired during the war boom was often allowed to be encroached upon for the purpose of maintaining dividends as high as ever. Again, the curtailment of production that had been so ubiquitous had for its object in most cases the maintenance of the high level of prices or even the raising of the market prices. On the other hand, the had habit of extravagance still remained prevalent everywhere, and people were so light-hearted that a speculative spirit might easily be developed. In consequence, the prices of commodities, that had been tending downward since April of the previous year, began again to move upward in May of last year, and the export trade considerably declined, and this aggravated the depression of business in our country. This is indeed a matter for regret."—*The Japan Times & Mail.*



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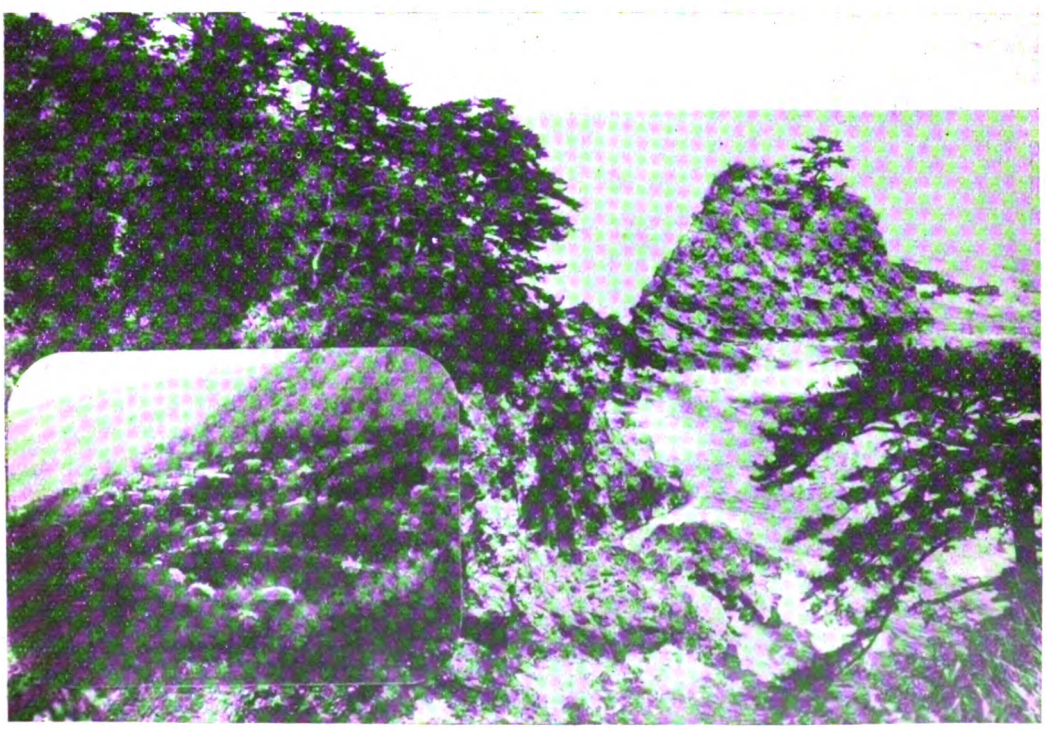
Mt. Diamond, Chosen



Atami Coast

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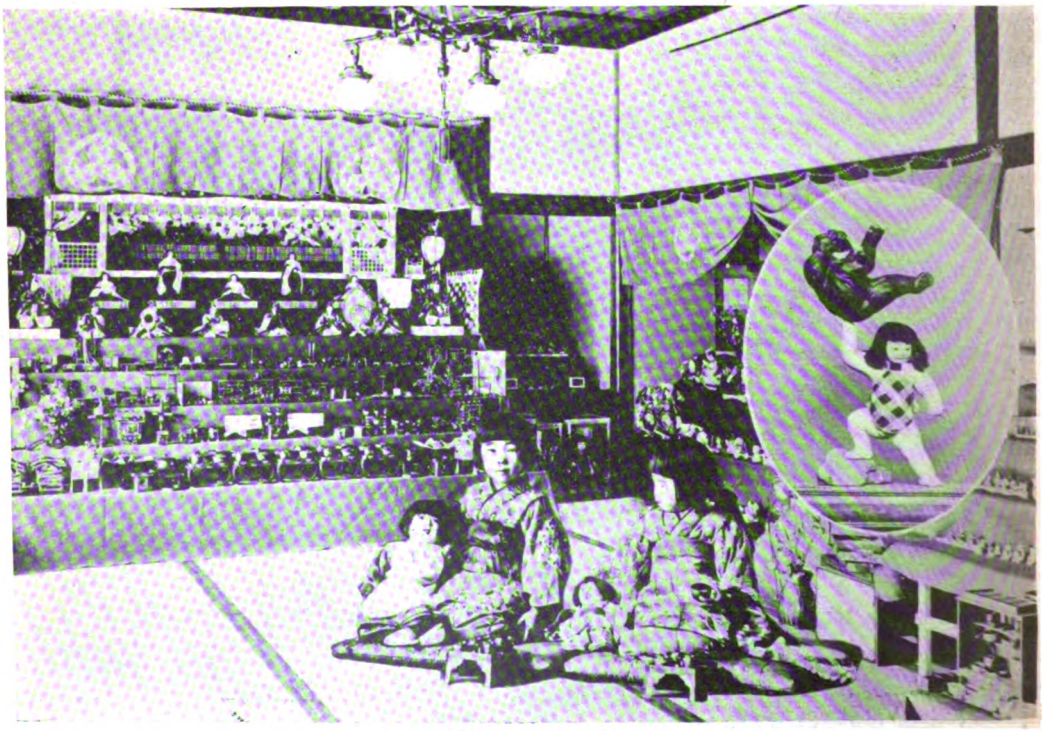
Sennichi-maye, a Gay Quater in Osaka



Hina-matsuri

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# THE DOLLS' FESTIVAL

(*From "The Japan Advertiser"*)

MARCH 3d has been celebrated from antiquity as one of the five annual festivals of Japan. It is the exclusive festival of the girls, and is known as "Hinamatsuri," "the Dolls' Festival," and is certainly one of the quaintest and pleasantest of all the festivals in the country.

From prince to peasant all Japan is represented in the dolls which are on exhibition everywhere these days. Old-time royalty, O-Harame with her flowers or fagots piled upon her head, the bride, the peddler, the geisha dancer, all are portrayed with charm and exactness. Then there are the groups of dolls that represent a legend, a scene from a drama, perhaps, or a fairy story or hero tale that has been passed down for centuries around the hibachi, such as of Urashima and his magic casket, or Benkei and the big bell.

The most remarkable feature about the Hina dolls is their small size, for the smaller they are the more they are appreciated by connoisseurs. To reproduce an elaborate costume and coiffure in every detail, all in the space of two or three inches, is a work characteristically Oriental, an example of patient craftsmanship. Some of the larger shops in Kyoto have as many as 50 branch workshops—most of them in tiny homes where women, especially, work for months before the festival, making tiny wigs—of real hair in some cases—cutting and fitting, laying the tiny silk folds and pleats, only a sixteenth of an inch wide perhaps, all with such an air of smartness as to quite disprove the contention that a real tailor-made finish cannot come from the hands of a woman.

In preparation for the elaborate festival which will be held March 3d, during the next week or two all the toyshops will exhibit dolls and dolls' articles. From old times a special dolls' fair is yearly opened in Tokyo, Kyoto and Osaka. Of the Tokyo fairs the one at Jikkendana is the most prosperous. The Mitsukoshi department store has a beautiful collection of dolls on view on the fourth floor, and all the doll shops between there and the next car stop at Jikkendana are showing Hina dolls in full array with their detailed equipments and almost every toyshop in the city is devoting its window space to dolls of varied kinds. Many temporary booths are set up along the street decorated with banners, lanterns and curtains. On steps inside the booths, dolls are arranged in familiar style.

The chief and central set of Hina dolls everywhere represents the Emperor and Empress throned in state, resplendent in brocaded robes, seated either in a miniature palace or on a platform from which descends a series of bright red steps on which attendants are ranged, row upon row. On one side is a cherry tree in bloom, on the other an orange tree, just as from ancient custom these trees are always placed in the Imperial court.

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# THE DOLLS' HOUSE

MARCH 3d has become a holiday of antiquity as one of the favorite and festivals of Japan. It is the festival of the girls, and is known as "Hinamatsuri," "the Dolls' Festival." It is certainly one of the prettiest and most

[illegible]

[illegible] Japan [illegible] displayed in the dolls which are on exhibition everywhere these days. Yesterday, Oiwa-san, with her flowers and fagots, piled up on her head, the [illegible] the [illegible] dancer, all were pictured with charm and exactness. Then there are the troupe of dolls that represent a legend, a scene from a drama, perhaps, or a story, or to which it has been passed down for centuries around the hibachi, such as of "red sun and the magic conch," or Benkei and the big bell.

The most [illegible] [illegible] [illegible]

Across the map [illegible] are three [illegible] modern, wooden [illegible] long [illegible] of buildings [illegible] The [illegible] are [illegible] and some [illegible] long [illegible] town [illegible] In the [illegible] there is usually an interesting group of three men typifying Dainippon [illegible] as he [illegible] toward the [illegible] is laughing heartily and the third one is in a bowing [illegible]

In the Tokugawa era, the castle [illegible] was [illegible] and [illegible] and [illegible] to [illegible] tion [illegible] for [illegible]. At last the [illegible] to read an [illegible] to abolish [illegible] and [illegible] an [illegible] exhibition [illegible]. [illegible] every year of the Meiji era, the festival [illegible] and [illegible] [illegible] since then, and now it is celebrated by all [illegible] the [illegible] down the [illegible] and [illegible] Every year the Hina [illegible] show [illegible] the old style [illegible] once [illegible] and [illegible] and [illegible] [illegible] to [illegible] [illegible] [illegible] It is said that the toy [illegible] the [illegible] [illegible] paper [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] money the most "basic gift" this season in Japan, [illegible] a close competition to them "foreign" ideas.

## THE GOD OF GOD

[illegible]



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Nearest the imperial pair are three ladies-in-waiting, wearing white silk kimono and long trailing hakama of brilliant red. There are musicians on the next step and some warrior guards with long feathered arrows. In the collection there is usually an interesting group of three men typifying human life; one has his hand raised towards his eyes as the sign of tears; another is laughing merrily, and the third one is in a towering rage.

In the Tokugawa era, the dolls' festival was celebrated in a most luxurious way, and people did not hesitate to pay much money for dolls. At last the Shogun issued an order to abolish the celebration of such an extravagant matsuri. In the early years of the Meiji era, the festival seemed to be dying out, but it has revived since then, and now it is celebrated by all from the Imperial court down to the humblest homes. Every year the Hina dolls add a new variety to the old style classic ones which are treasured in families and passed down from generation to generation. It is said that the novelty shown this year is dolls painted on rice paper which have the effect of being embossed and which will be hung in the tokonoma. Carved wooden dolls whose garments are delicately painted are also among the most "fashionable" this season and are running a close competition to their "foreign" sisters.

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## THE GUEST OF GOD

We give thee joy and yet we pray
Forgive the grief we cannot stay.
For thee the cruel rack of pain
And wrath of storm will wait in vain,
They cannot reach thy perfect calm,
Or mar the rapture of thy psalm.
With peace thy pilgrim feet are shod,
We give thee joy, "O Guest of God."

*By Mrs. Flora Best Harris.*

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# WHAT AND WHERE TO EAT IN TOKYO

By SARA MOFFATT SCHENCK

(*In "Japan"*)

MOST travelers in foreign lands like to taste of the native dishes. Hardy discoverers sometimes venture among the mysterious looking viands even of savage peoples. As the result of their curiosity, they gain experiences which almost always they are willing to let remain as experiences. Very little of the prepared foods in most foreign lands finds much favor with travelers from afar. In Japan, for instance, where the preparation of the most humble meal approaches a work of art, the characteristic dishes are but little known to tourists and not much liked by them.

Several reasons may be given for this fact. One is that when a foreigner is especially honored by a Japanese banquet, the most complicated and elaborate dishes are served, out of deference to the guest. Generally these are less likely to please the unaccustomd palate of the newcomer than more plebeian fare. So, having once tasted of what he is assured is the finest food the country can offer, and finding it not to his liking, the traveler often ventures no farther in his investigation of Japanese culinary art. Another reason is that the sauces and seasonings of Japanese food are new to him and at the same time are of a most pronounced character. Further, as Percival Lowell says, all mankind are divided into two classes,—those who like rice and those who do not. The latter are entirely out of luck in the realms of Japanese food, as they are in any other Oriental country, where rice is the main dish at every meal. Still another reason is that the old familiar "eating tools" are conspicuous by their absence. All Japanese food is eaten with the help of chopsticks; knives, forks and spoons are unknown. But it requires only a little perseverance to acquire ability to wield the chopsticks, if not gracefully, at least successfully. After the trick is learned, foreigners prefer the clean wooden chopsticks, once used, then broken and thrown away, to public knives and forks whose cleanliness is conjectural in any country.

If, however, one is guided in the selection of his first few meals by a person who is familiar with American tastes and also with the range of Japanese cooking, he probably will not incur distaste for Japanese food, but may develop a craving for much of it. Naturally he will no more like all the dishes he may meet than he would relish all the items of an American menu. However, the opportunity for choice is wide. There are no fewer

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# WHAT AND WHERE TO EAT IN TOKYO

By SARA MOTTA LUCINOS

(Ca [illegible])

MOST travelers in foreign lands like [illegible] of the native dishes [illegible] enjoy discovering new ones. [illegible] the pleasure lasting. Visitors [illegible] Asia [illegible] of [illegible] often [illegible] which [illegible] always [illegible] to [illegible] [illegible] [illegible]. Very [illegible] of [illegible] prepared foods in most foreign lands [illegible] dismal flavor and tepid temperature [illegible] Japan for instance, where the preparation of the most humble meal approaches a work of art, the characteristic dishes are but little known to visitors and not much liked by them.

Several reasons may be given for this fact. One is that when a foreigner is especially honored by a Japanese host, the meal is conventional and elaborate [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

than 13,201 eating-houses and 632 restaurants in the city of Tokyo. As many specialty restaurants abound in addition to the regular ones, there will be no difficulty in initiating the novice along most pleasant paths into the strangenesses of Japanese cookery.

Until recent times, the Japanese were taught by their Buddhist teachers that meat of any kind was forbidden food, since it was necessary to take life in order to procure it. Further, beef, pork, etc., were said to be unclean. But at last some venturesome souls, hearing about the eating of meat and desirous of trying it, went to a remote spot in the hills and there built a fire. They took a few pieces of beef with them, but no utensils for cooking for fear of attracting suspicion. Firm in their purpose, they cleaned the spade they carried, and placing it over the fire, cooked their meat on it. The result was so delectable that this spade-cooking soon became a habit with the lower classes. The name for spade in Japanese is *suki;* and *yake* means to bake or cook. Hence the term *suki-yake*, now in general use, originated. It is applied generically to a kind of meat-stew which is served in specialty restaurants. When one of these specialty restaurants serves beef, it is called a *gyu-nabe* house, or beef-pot house, and when it serves chicken, the name of the dish is *tori-nabe*, or chicken-pot.

One of the best houses in Tokyo at which to obtain this specialty dish is also one of the oldest. It is called *Mikawaya*, and is located at No. 22 11-chome, Kojimachi, Yotsuya, Tokyo. This house opened a first-class beef restaurant as soon as meat ceased to be looked upon in Japan as an unclean food. It has maintained its standard ever since. Generally, guests do not have the convenience of beef houses, but it is possible to engage them at Mikawaya. Another first-class beef house, more in the center of town, is the *Matsukiya* at No. 19 Takekawa-cho, Ginza, not far from Shimbashi station. A great many Japanese business men take lunch or dinner at this restaurant. It is always well filled.

In these houses small tables, in which there is a sunken space for a brazier of live charcoal, are arranged about the room, and the customer finds a place for himself. The menu is not much varied, consisting of the "nabe," tea, rice and pickles. The word *nabe* given to the food, means the iron skillet in which the food is cooked. The cooking is done by the customer, no skill being required, since the secret of good "nabe" is in the tenderness of the meat and in the sauce used, especially prepared by the house. Onions, either Bermuda or the long leek variety, *tofu*, *konyaku* (a stringy preparation made of a root), and sometimes a cabbage leaf are the usual ingredients which are put into the *nabe* along with the thin slices of meat. *Sake*, the Japanese wine, can be had if ordered. A reasonable meal at a beef house now costs about ¥1.50, although the *nabe* by itself is probably listed at 60 or 70 *sen*.

*Tori-nabe* is prepared in exactly the same way as *gyu-nabe* except that chicken or duck is used instead of red meat. Chicken restaurants are true specialty houses. Where a chicken sign is hung out, the hungry man need expect little else. But while fowls are the chief material, they are served in a variety of dishes, in addition to the always popular "*nabe*." Rice, and tea both before and after the meal, make their inevitable appearance.

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The best chicken house in Tokyo is *Suehiro*, an establishment with three branches. The head shop, or *honten*, is at No. 3 Shimomaki-cho, Nihonbashi. A meal at this place costs between ¥2 and ¥3. The food is delicious and is served with especial care as to the crockery and furnishings. Private rooms are provided and it is advisable to engage them a short time in advance. *Tori-yasu* at No. 58 Konme-cho, Mukojima, Honjo, is another famous chicken house. There are a great many small ones scattered through the town. The usual indication of a chicken restaurant is a banner hung at the top of a bamboo pole on which is the ancient ideograph for bird, or chicken. This sign is almost picture-writing.

In contradistinction to meat, eels have always been looked upon in Japan as a delicacy. Eel restaurants are numerous in Tokyo, but they are not cheap in their prices. The most famous one is *Chikuyo Tei* at No. 1 Itchome, Shintomi-cho, Kyobashi. Other good houses are: *Yakkounagi*, at No. 7 Kita Tawara-cho, Asakusa; *Owada-ya*, at Roppongi, Azabu; and *Maekawa*, along the river bank in Asakusa. The customer is served in a private room at these eel houses, and it is advisable to make reservations by telephone a short time ahead. Eels are considered very nutritious and are eaten by all classes of Japanese. The foreigner will like the way in which they are prepared, if he likes eels at all. They are a rich food and accordingly delicious.

The usual way of preparing eels is to cut them in sections, spread them out flat, and broil then over a very hot charcoal fire. During the cooking, they are continually dressed with a *shoyu* sauce. Thus temptingly brown, they are served on a broad flat plate. One plate of eels in this *kaba-yaki* style costs from ¥1 to ¥3, according to the size of the service and the fashionableness of the restaurant.

A dish that is less expensive, costing from 75 *sen* to ¥1.50, is known as *unagi-domburi*. *Unagi* means eel; *domburi* is the Japanese word for bowl. The eels are brought to the customer on the top of a big bowl of rice. They taste much the same, however, as the *kaba-yaki*. A characteristic of an eel house is the long wait that is inevitable from the time the customer arrives until he is served with the food. This is intended to indicate that the eels are absolutely fresh and are killed and prepared only after the customer has entered the door.

A Japanese dish that shares with eels a reputation for nutritive value is *tempura*. It also is generally agreeable to a foreign palate. *Tempura* means a certain manner of cooking—namely, dipping the article to be cooked in thin wheat-flour batter and frying it in deep oil, usually *gomaabura*, or sesame oil—but almost any vegetable oil can be used. The material which forms the base of the *tempura* is generally fish of some kind, such as prawns, shell-fish, sea eel, trout and horse mackerel.

One of the best known *tempura* restaurants of Tokyo is *Tenkin* at No. 1 Sanchome, Sukiya-cho, Kyobashi. An order of *tempura* here costs ¥1.40 and consists of tea, a small dish of pickled vegetable, a dish of grated radish, three pieces of *tempura* served in a wooden box, and rice if ordered. *Sake* costs extra. Customers are served in common in three large rooms; there are no private rooms. This restaurant is a favorite place of resort to which a Japanese brings his whole family.

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The best-known house in Tokyo is Suehiro, an establishment with three branches. The head shop, or honten, is at No. 3 Shiba-Kanasugi-cho, Akasaka Mitsuke, at the point where the road between 赤坂 and 青山 forks. The food is delicious and is served with especial care as to the crockery and the dishing. Private rooms are provided and it is advisable to engage them a short time in advance. Tel. 2444 Akasaka. Suehiro-cho, Hongo, is an attractive shop with rooms. There are a great many small ones scattered through the town. The usual hour for a dinner of a dozen courses is 6 o'clock, at the top of which is on which is the number of people in the party.

It is also a picturesque thing.

In conducting visitors to most places along the bund in Yokohama or Tokyo, little servants are met in the streets, but they are not clamorous. The most famous one is Cha-ya Chaki-ya, 1 Honcho, Shintomicho, Kyobashi-ku. Other good houses are: Nakaya, 1 No. 7 Kita-Tamachi, Akasaka-ku, at Hotogaya, Asakusa-ku, and Zeniya, along the river bank in Asakusa. Our short is served in a picturesque at these old houses, and it is advisable to make reservations by telephone a short time ahead. Meals are considered very ritualistic and are eaten by all classes of Japanese. Unfortunately we do not like the way in which they are prepared, if he likes eel at all. They are a rich food and accordingly delicious.

The usual way of preparing eels is to cut them in sections, spread them out flat and broil them over a very hot charcoal fire. During the cooking they are continually dressed with a sweet sauce. This tempting dish is served on a flat plate. One plate of eels in this style runs from 35 to 50 sen according to the size of the service and the fashionableness of the restaurant.

A dish that is less expensive, costing from 15 sen to 25 sen, is known as *unagi-donburi*. *Unagi* means eels; *donburi* is the Japanese *n* ord for bowl. The eels are brought to the customer on the top of a big bowl of rice. They taste much the same, however, as the *donburi*. A characteristic of an eel bun is the long *n* it that is impossible from the time the customer arrives until he is served with food. The food intended to indicate that the eels are already fried and are heated and prepared only after the customer has ordered them.

A Japanese dish that also with eels is tempura or pastry value is very high. It also expensively appropriate to a formal dinner. Tempura means cooking or cooking, or frying the article to be cooked in thin batter flour and frying it in deep oil until golden brown, or sometimes oil but almost any vegetable oil can be used. The material which forms the base of the tempura is generally fish of some kind, such as prawns, shellfish, eels, cod, trout and horse mackerel.

One of the best known tempura restaurants of Tokyo is Tenya at No. 1 Nihonbashi, Suruga-cho. Tel. 2301 Kanda. Another of Tempura and consists of only a small dish of pickled vegetables, a dish of grated radish, three pieces of tempura served in a wooden bowl, and rice in order. Side dishes extra. Customers are served in common in three large rooms. There are no private rooms. This restaurant is a favorite place of resort to which a party goes to listen

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A more eco[illegible]ive style of lunch[illegible]
[illegible]is [illegible]a restaurant named
Yaezakura, No. 1, Ji[illegible]bori, Hamacho,
Nihonbashi. This is a very small place,
but the food, as to kind, is [illegible]t
can be found in the city. A rovsky is
[illegible]ed with the yen is reduced into
time to [illegible]. In this matter appears, stirring,
a cook there [illegible] in kimono and white [illegible]
from [illegible] a little past to boiling oil,
and by [illegible]s is a picture of diligent
purpose. After he has prepared the
allotted quantity and put it before you,
standing by, the space on which he sits
slowly and so closely [illegible]s, has up a
minor [illegible]. A meal at this place
costs [illegible] yen and [illegible].

A restaurant which has stood on the
same spot [illegible]th in the Imperial and
City [illegible] is the Tokiwatei, at No. 1,
Matsuse-[illegible], Kanda. This probably the
[illegible] restaurant [illegible]ion in Tokyo.
There are [illegible] of [illegible]
and [illegible]. The [illegible] would [illegible]
little [illegible] and an inch in diameter.
Around it is [illegible] some of the great
variety of [illegible]. In place of sea
[illegible] [illegible], shellfish, fried eggs, etc.
Seven [illegible] is the usual quantity served
for one person; [illegible]. Chazuke is
a [illegible] rice with [illegible] the
[illegible]. That to make [illegible].
This costs at Shimbo-[illegible] the New
Year. Shinbo is [illegible] a
rather [illegible] and a good name, and
shops are to be found [illegible] the
city. The [illegible] sign of [illegible] a
shop is a [illegible] that [illegible] or
dishes on which are placed [illegible] of
the different kinds of [illegible] are
placed to that city. Shinbo is a favorite
[illegible] of a Japanese [illegible] as it
is out a cent. But it does not [illegible]

with foreign notions of the desirable in
foods as do some of the other dishes.

A very cheap kind of food, yet one
whose "social standing" is as good as
any, is sold at Ueno. Soba is a kind of
[illegible] made from buckwheat flour.
Sixty means buckwheat. Udon is an
article for sale used in any of be
styles in which soba may be used. It is
made of wheat flour in lead of buckwheat
as is customary. Both are
eaten either hot or cold. Cold soba is
known as zarusoba, and is eaten by dipping
it into sauce; it is flavored with
seaweed. The sauce is called kake. It is
served in a small bowl with a side dish of
grated chilli peppers and chopped onion
for seasoning. One bowl of this food
costs only a few sen, so it is very suitably
included even in an English or tourist
list. Udon are varieties of soba
as to their use.

A very old and delightful Japanese
restaurant is Sawada, on establishment
with four branches in Tokyo. The
main restaurant is at No. 15 Nippon-
cho, Azabu. The [illegible] is the
specialty in direct contrast from the founder.
There are eighteen different sorts of dishes
served in this shop and the prices vary
from 10 sen to 1½ yen. They serve about
two hundred orders in one day. The work-
ers, or lady [illegible] at the [illegible] year,
are numerous [illegible]. The
public [illegible] boast in their supply of
[illegible] to the [illegible].

Another [illegible] is the Ueno
at No. 18 Ikenohata-machi, Kanda. Still
another delightful [illegible] restaurant is
located a very [illegible] to the right of
the [illegible] at Temple in Asakusa. [illegible]
[illegible] are the principal foods sold at the

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A more exclusive style of *tempura* house is typified by a restaurant named *Hanacho* at No. 1, Itchome, Hama-cho, Nihonbashi. This is a very small place, but the food, of its kind, is the best that can be found in the city. A novelty is introduced when the guest is ushered into the room. In its center appears, sitting, a cook dressed in immaculate white. In front of him bubbles a pot of boiling oil, and by his side is a platter of dressed prawns. After he has prepared the allotted quantity and set it before you, sizzling hot, the space on which he sits slowly and noiselessly revolves, leaving a mirror in its stead. A meal at this place costs between ¥3 and ¥4.

A restaurant which has stood on the same spot for the last one hundred and forty years is the *Yohei-sushi*, at No. 14 Motomachi, Hongo. This is probably the most famous *sushi* house in Tokyo. There are two kinds of *sushi*: *nigiri sushi* and *gomoku domburi*. *Nigiri sushi* is a little roll of rice about an inch and a half long and an inch in diameter. Around it is wrapped some one of a great variety of foods—lobster, slices of sea-bream or tunny, shellfish, fried egg, etc. Seven pieces is the usual quantity served for one person; it costs ¥1. *Gomoku* is a bowl containing rice mixed with the materials that go to make *nigiri sushi*. This costs about 80 to 90 sen at the *Yohei sushi*. *Sushi* is generally considered a rather cheap food and a great many *sushi* shops are to be found throughout the city. The distinguishing sign of such a shop is a window filled with red lacquer dishes on which are placed samples of the different kinds of *sushi* that are prepared for that day. *Sushi* is a favorite ingredient of a Japanese lunch box, as it is eaten cold. But it does not accord with foreign notions of the desirable in foods as do some of the other dishes.

A very cheap kind of food, yet one whose "social standing" is as good as any, is *soba* or *udon*. *Soba* is a kind of macaroni made from buckwheat flour. *Soba* means buckwheat. *Udon* is an alternative for *soba*, used in any of the styles in which *soba* may be used. It is made of wheat flour instead of buckwheat and is cut in thicker strings. Both are eaten either hot or cold. Cold *soba* is known as *mori*, and is eaten by dipping it into *shoyu* sauce; it is flavored with seaweed. Hot *soba* is called *kake*. It is served in a small bowl with a side-dish of ground chili peppers and chopped onion for seasoning. One bowl of this food costs only a few sen, and is a very satisfying lunch even for an un-Japanese taste. The hot *soba* and *udon* dishes find more favor with foreigners than those that are cold. These are unsympathetic as well as rather tasteless.

A very old and delightful *soba* restaurant is *Sarashina*, an establishment with four branch houses in Tokyo. The main restaurant is at No. 13 Nagasaka-cho, Azabu. The present master is the sixth in direct descent from the founder. There are eighteen different *soba* dishes served in this shop and the prices vary from 10 *sen* to 45 *sen*. They serve about 6000 *soba* orders in one day. The *unki-soba*, or lucky *soba* at the end of the year, amounts to about 10,000 orders. The pride of this house lies in their supply of *soba* to the Imperial Household.

Another first class *soba* house is *Uabu* at No. 18 Renjaku-cho, Kanda. Still another delightful *soba* restaurant is tucked away, back of and to the right of the great temple in Asakusa. *Soba* and *udon* are the principal foods sold at the

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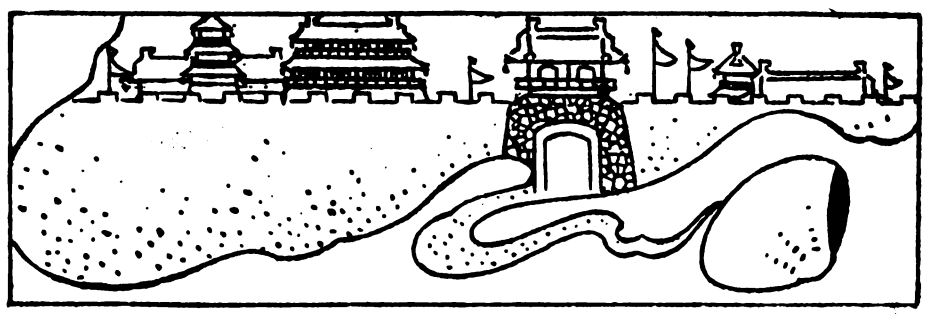
night lunch-wagons whose keepers' musical horn is a familiar sound on any Japanese street in "the wee sma' hours." It is hot, nutritious, and cheap.

In addition to all these specialty shops are the regular restaurants where anything from a three-course dinner to a twelve-course banquet can be had. This is the kind of repast to which the newly arrived foreigner is usually introduced, whose culinary triumphs almost withou fail cause an abrupt cessation for him in his investigation of Japanese food. These restaurants are known as *kaiseki* restaurants. There is a great variety of food set forth in them but there are certain inflexible rules which must be followed in the selections from the menu. The two main rules governing such a feast are: (1) there must be in it representations of the five different tastes, sweet, salt, sour, bitter, and acrid; and (2) products from both sea and mountain must be represented. A typical menu of this kind is somewhat as follows: tea and cakes; *suimono*, or soup with fish or egg; *onuko*, or fish mixed with *miso* and flavored with vinegar; *kushi-sawari*, or the main dish consisting of fish, baked or broiled, *sashimi* or *arai*, which is raw *tai*, tunny, or *kare*, served with horseradish; *chawan*, an egg custard with fish, vegetables and seaweed buried in it; *nimono*, or boiled fish; fruit; rice; pickles. Very few of these elaborated dishes make any appeal to a newcomer. Some, such as *sashimi*, or raw fish, become a dish much relished by a few foreigners, while others, even after long acquaintanceship, gain but little liking. A foreigner who is introduced to Japanese food for the very first time through the medium of a full-course *kaiseki* dinner either leaves the feast hungry indeed, or grits his teeth and sees it through, registering the firm intention never again to sink tooth into any kind of Japanese food.

This is the more regrettable, for not only does the visitor lose the pleasure of tasting good food, different from that which he will find in any other part of the world, but he misses an artistic feature of the people among whom he is sojourning. To quote Percival Lowell again, he says that "No food I have ever seen is so artistic and beautiful to look at as the Japanese." Not only is it served in dainty portions with appropriate garnishings, but great care is taken in the selection for it of the porcelain plates and bowls, the lacquer soup-bowls, the four-legged trays, the chop-sticks, and their rests, and all the other appurtenances of a meal. A Japanese collation is a feast for the eyes and, under proper guidance, it may be made a treat for the tourist's palate as well.



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night lunch-wagon whose keeper and musical horn is a familiar sound on any Japanese street in "the wee sma' hours." It is hot, nutritious, and cheap.

In addition to all these specialty shops are the regular restaurants where anything from a three-course dinner to a twelve-course banquet can be had. This is the kind of repast to which the newly arrived foreigner is usually introduced, whose ordinary triumphs almost weaken a full cause an abortive attempt for him in his investigation of Japanese food. These restaurants are known as *kwai-seki-ryo-ri*. There is a great variety of food set forth in them but there are certain inflexible rules which must be followed in the selections from the menu. The two main rules governing such a feast are: (1) there must be in it representations of the five different tastes, sweet, sour, bitter, acid and salt; and (2) products from both sea and mountain must be represented. A typical menu of this kind is somewhat as follows: tea and cakes; *suimono*, or soup with fish or eggs; cooked or fish mixed with *miso* and flavored with vinegar; *kobachi*, or the main dish consisting of fish, boiled or broiled, *sashimi* or *wan*, which is raw fish, *nimono*, or stew served with lotus-root; *yakimono*, or eggs cooked with fish, peppers and sugar and buried in it; *mizumono*, or boiled fruit; rice; pickles. Very few of these elaborate Tokyo restaurants are to be found in any other city of Japan, and the visitor to the capital should not fail to sample at least one of them. Some, such as the Seiyoken, Fukuzumi, Yaozen, Kikuya, and Kagetsu, are famous. Some, such as the Kwairaku or new fish house, Kaneyoshi, Fukuda, Ogawa, Tokiwa, Kikuya, Yaozen, Kagetsu, Kwairaku, and Seiyoken, are within easy reach of the average foreigner. Fukuzumi is introduced to Japanese food for the very first time through the medium of a tai *sashimi* dinner either leaves the first hungry indeed, or grits his teeth and resolves, through gritting the first mouthful as best to sink tooth into any kind of Japanese food.

This is the rule regretted, for not only does the visitor lose the pleasure of tasting good food, different from that which he will find in any other part of the world, but he misses an essential feature of the people's enjoyment of life. To quote Lowell again, he says that "No food I have ever seen is so artistic and beautiful to look at as the Japanese." Not only is it served in delicate porcelains with a precision worthy of Hokusai, but great care is taken in the selection for it of the proper dishes and bowls, the lacquer *sori-wans*, the forged trays, the chopsticks, and their rests, and the other appurtenances of a meal. A Japanese collation is a feast for the eyes as well, and it may be made a treat for the tourist's palate as well.

# FROM THE JAPANESE PRESS

Translations and Comments

# FROM THE JAPANESE PRESS

**Undisciplined Japanese Child Life**

Children of Japan rarely see the warning finger lifted to check their animal spirits. If they beheld the whip that hangs over their Western brothers they would be amazed and find life a hard lot. The reason of this difference, as the late Lafcadio Hearn pointed out in "Japan, an Interpretation," derives from "the fundamental difference in the Japanese and the European conceptions of education as a means to an end." In spite of their having adopted a new system and program from the West, "education is still conducted upon a traditional plan almost the exact opposite of the Western plan." The chief feature of our system, "the repressive part of moral training begun in early childhood," is entirely absent. We think it important to inculcate the duties of behavior—the "must" and the "must not" of individual obligation—as early as possible. Later on more liberty is allowed. Personal effort and capacity are the safeguards of a boy's future career, and he is made to feel all this. "The aim of Western education is the cultivation of individual ability and personal character—the creation of an independent and forceful being." After saying so much, Hearn, who spent his later years as professor of English literature in the University of Tokyo, goes on to show the interesting contrasts of Japanese education:

"Now Japanese education has always been conducted, and, in spite of superficial appearances, is still being conducted, mostly upon the reverse plan. Its object never has been to train the individual for independent action, but to train him for co-operative action—to fit him to occupy an exact place in the mechanism of a rigid society. Constraint among ourselves begins with childhood, and gradually relaxes; constraint in Far Eastern training begins later, and thereafter gradually tightens; and it is not imposed directly by parents or teachers—which fact makes an enormous difference in results. Not merely up to the age of school-life—supposed to begin at six years—but considerably beyond it, a Japanese child enjoys a degree of liberty far greater than is allowed to Occidental children. Exceptional cases are common, of course; but the general rule is that the child be permitted to do as he pleases, providing that his conduct can cause no injury to himself or to others. He is guarded, but not constrained; admonished, but rarely punished. In short, he is allowed to be so mischievous that, as a Japanese proverb says, 'even the holes by the roadside hate a boy of seven or eight years old.'

"Punishment is administered only when absolutely necessary; and on such occasions, by ancient custom, the entire household—servants and all—intercede for the offender; the little brothers and sisters, if any there be, begging in turn to bear the penalty instead. Whipping is not common punishment, except among the roughest classes; the *moxa* is preferred as a deterrent; and it is a severe one. To frighten a child by loud, harsh words, or angry looks, is condemned by general opinion: all punishment ought to be inflicted as quietly as possible, the punisher calmly admonishing the while. To slap a child about the head, for any reason, is a proof of vulgarity and ignorance. It is not customary to punish by restraining from play, or by a change of diet, or by any denial of accustomed pleasures. To be

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perfectly patient with children is the ethical law.

"At school the discipline begins; but it is at first so very light that it can hardly be called discipline: the teacher does not act as a master, but rather as an elder brother; and there is no punishment beyond a public admonition. Whatever restraint exists is chiefly exerted on the child by the common opinion of his class; and a skilful teacher is able to direct that opinion. Also each class is nominally governed by one or two little captains, selected for character and intelligence; and when a disagreeable order has to be given, it is the child-captain, the *kyucho*, who is commissioned with the duty of giving it."

These little details which Hearn regards as "worthy of note" are cited, he says, "only to show how early in school-life begins the discipline of opinion, the pressure of the common will, and how perfectly this policy accords with the ethical traditions of the race." Then going on:

"In higher classes the pressure slightly increases; and in higher schools it is very much stronger; the ruling power always being class-sentiment, not the individual will of the teacher. In middle schools the pupils become serious; class-opinion there attains a force to which the teacher himself must bend, as it is quite capable of expelling him for any attempt to override it. Each middle-school class has its elected officers, who represent and enforce the moral code of the majority—the traditional standard of conduct. (This moral standard is deteriorating; but it survives everywhere to some degree.)

"Fighting or bullying are yet unknown in Japanese schools of this grade for obvious reasons: there can be little indulgence of personal anger, and no attempt at personal domination, under a discipline enforcing a uniform manner of behavior. It is never the domination of the one over the many that regulates class-life; it is always the rule of the many over the one—and the power is formidable. The student who consciously or unconsciously offends class-sentiment will suddenly find himself isolated—condemned to absolute solitude. No one will speak to him or notice him even outside of the school, until such time as he decides to make a public apology, when his pardon will depend upon a majority vote.

"Such temporary ostracism is not unreasonably feared, because it is regarded even outside of student-circles as a disgrace; and the memory of it will cling to the offender during the rest of his career. However high he may rise in official or professional life in after years, the fact that he was once condemned by the general opinion of his schoolmates will not be forgotten—tho circumstances may occur which will turn the fact to his credit. . . . Under all circumstances, a certain formal demeanor is exacted by tradition. Everybody watches everbody: eccentricities or singularities are quickly marked and quietly suppressed."—*The Literary Digest.*

**Hundreds Die in Gale**

Gales, rains and flood have taken terrible toll of life in Eastern and Northeastern Japan, the reports of death, destruction and suffering just now coming in. Complete figures are lacking, but it is estimated that those who lost their lives in the fury of the elements last week number several hundred, with a hundred others seriously injured. The telegraph system is badly damaged, this accounting for the meager details received.

The greatest loss of life was at and near Taira, in the Iwaki district of Fukushima. Here the heavy rains and the melting snow caused a great overflow of the Natusi and Semino Rivers, flooding town, villages and collieries. Two hundred persons were washed away in the flood or crushed to death as buildings collapsed under the rush of water: three hundred buildings disappeared in the flood and a hundred others were left in tumbled ruins.

At Haranomachi, twenty-five hundred houses were flooded and nearly two hundred swept away to sea. Fifty-eight bodies have been recovered from the number of those who perished at this place.

Thirty lives were snuffed out and a hundred houses smashed to kindling in Ibaragi Prefecture, where a number of

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perfectly patent with children is the ethical one.

"At school the intellect begins; but it is at first so very little that it can hardly be called discipline. It is not as a result, but for its own sake, that knowledge is sought. Whatever intellectual exercise is clearly possessed on the child by the common opinion of his class; and a short but clear lesson to direct that opinion ... is accompanied by ... two ... public opinion should be ... and ... to be ... [illegible] ... the duty which ... it."

Does Mr. Ikeda ... "early to ... are cited, however, ... [illegible] ... or the ... and ... [illegible] ... duties of the race." ... [illegible]

"In Japan ... [illegible] ... is very much ... [illegible] ... being ... [illegible] ... with ... [illegible] ... [illegible] ... [illegible]

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landslides took place. Beating rains and overflowing streams also did much damage to the growing crops in this section.

Thirty sailing vessels, anchored for safety in the mouth of the Shidzu River, near Sendai, were either blown away to sea by the gale or swept from their anchorages by the flood. There was much damage generally in the neighbourhood of Sendai. Forty houses along the Semino River were flooded to a depth of four feet, some collapsing and crushing five persons to death, while lightning killed three others.

At the village of Fukuda, Haiki district of Saitama Prefecture, the gale demolished a new primary school building, just erected at a cost of ¥12,000.

Sergeant Futakame, of the Second Sapper Regiment, at Sendai, lost his life attempting to swim the Hirose River to put a line on some pontoons, which had broken away.

Landslides blocked both ends of the Kanayama tunnel, between Tomioka and Tatsuta, Fukushima Prefecture, and trapped the passenger train for Tokyo from Aomori early last Saturday morning. Two hundred and fifty passengers remained in the tunnel for twelve hours, until dug out.

The railroads are, naturally, demoralized. On the Mito-Taira section of the Joban line, the tracks will be clear again on Sunday, but several other lines in the storm area will be closed for some time. —*The Japan Times & Mail.*

**Magazines for Japanese Women**

A very interesting paper on "What Japanese Women are Reading and Thinking" was given by Mrs. Muraoki recently at the Canadian Methodist Girls' School at the meeting of the W.C.T.U.

Mrs. Muraoki is herself a graduate of the Toyo Eiwa Jo Gakko and in wonderfully clear English gave a review of some of the most recent magazines, after dividing the magazines for women into three kinds, those literary, those purely domestic and those for school girls.

She chose as illustrative of the literary magazine for women the Fujin Koron, February number. She described this "Women's Review" as a current topic periodical filled with information about events in Japan and the world. In the February number Mr. Ishikawa discusses the 45th Diet with its three big questions —Universal Suffrage, the Budget, and the Naval Limitation Surplus. Mr. Tanaka of Keio writes of the "Defects of the Popular Magazine," the true aim of a magazine being to direct the mind to higher ways of living.

An article discusses the modern social dance movement in Japan and says that while the dance in itself is not bad evils may easily come through it.

The all absorbing story of Akiko and her forced marriage to a licentious old man and the ten years of life with him and her subsequent step for freedom is discussed at great length and is probably of more interest to many readers than the discussion of the Washington Conference. Movements among women, poetry, short stories and serials fill the rest of the pages of this unusually good women's magazine.

The "Housekeepers' Magazine" with 500,000 subscribers a month, is filled with matters domestic. Mr. Kawaga, noted social worker, discusses Universal Suffrage—and the editor, Miss Kohashi, who was so recently in America and Europe studying women's magazines, writes of Suffrage and Women.

"The Way to Happiness" is one of a series of talks. One of the most interesting articles is a symposium on "Happy Marriage through Free Choice."

Three women give their experiences helpful to other women, from "The Birth of My First Child." Mrs. Hino of Kyoto who lost five children in one night by the burning of her home writes from the standpoint of a mother who has suffered and who wants to help other mothers. The Autobiography of Mr. Kume is most interesting and well written.

As an illustration of the third class of magazines "The Girl Student" was selected. The speaker described the articles as light and amusing. Some young women discuss "If I Were to Marry."

The speaker mentioned only some of the large number of women's magazines which are published every month and

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then passed to the thinking of the present time which she felt to be of a larger order than in old days. Women felt they must work for world peace, for a better standard of morality, better ideas of marriage, and Japanese women were increasingly ready to play their part.

Mrs. Muraoki paid tribute to the value of the work done by missionaries for Japanese women and the large part they had had in moulding present-day thought, through the education of so many girls.—*The Japan Times & Mail.*

**Tourists Welcome**

In referring to the coming to Japan and China of Mr. Webster, of New York, a widely-known engineer and contractor, Mr. Matsuoka, director of the South Manchurian Railway, says that the more such tourists come the better will the actual conditions of the Orient be understood abroad.

"Even we ourselves, when we go home to Japan and travel by train from Shimonoseki to Tokyo, cannot help wondering how on earth the overpopulated Japan can get along at all," he says, in the Manchurian Daily News. "Japan is, as it were, all huddled up together on a limited area. Almost unbroken lines of houses may be seen along the railway all the way.

"There is not a country under the sun so densely peopled as Japan is. Every observant foreign visitor must be struck strongly with this peculiarity. Especially the Americans, whose country still has vast territory left to be exploited or improved, will perfectly understand how it is that the Japanese are seeking almost desperately some likely outlets for their surplus population. They must further wonder how the long-suffering Japanese can ever put up with their ill-favoured lot and keep their patience.

"Then it will be an eye-opener to these tourists to see Chosen and Manchuria. Personally I have often pointed out to my foreign acquaintances that, in the comparatively short time since the annexation of Korea, the Japanese, who had no experience in a thing like annexation, have worked out so striking a transformation of the Peninsula. Japan's effort for enlightening the Peninsula may not quite deserve special praise, nonetheless it can hardly be called a failure.

"Foreign correspondents seem ever ready to find fault with the Japanese doings from a superficial survey, but how have things moved on in Egypt, India, etc.?

"What is termed as the independence movement in Chosen is no reflection upon the Japanese administration, for it is being carried on by fits and by starts by some of the degenerate nobles and their followers, whose misrule and depravity have brought about a natural dissolution of the Korean Kingdom. The majority of the Koreans are more than contented with the change in the régime.

"Let us now take up the South Manchuria Railway area. The South Manchuria Railway Company has modernized the Railway area, embellishing it with all up-to-date facilities and accommodations, the benefit of which is shared by the inhabitants of different nationalities. Compare what obtains along the Peking-Mukden Line and the Chinese Eastern Railway. The sacrifice paid by the S.M.R. Co. for the accomplishment of the above has cost the Company half its profit.

"The Japanese are always open to honest criticism, but they would, at the same time, like to get the truth known to the world."—*The Japan Times & Mail.*

**Exhibit of Gifts**

The gifts that will be presented to the Prince of Wales during his stay in Japan and the diplomatic documents that have been exchanged between the British and Japanese Governments will be placed on display on the third floor of the Commercial and Industrial Museum in Marunouchi for two weeks beginning April 8.—*The Japan Advertiser.*

**Mrs. Sanger's Program**

Mrs. Margaret Sanger, the birth control advocate, will speak to a group of about 200 foreigners at a reception to be given in her honor at the Josuikan this afternoon. Invitations to the reception were issued by Baroness Ishimoto who will be hostess at the gathering.

Mrs. Sanger, accompanied by Baroness Ishimoto and Mrs. H. E. Coleman, spent most of the day yesterday in Yokohama. They were guests at tiffin

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of Mrs. Cowperthwaite at the Bluff Hotel and in the afternoon were guests at tea of Mrs. W. T. Payne.

A meeting of Tokyo physicians to be addressed by Mrs. Sanger on the practical side of birth control has been arranged by Dr. Kitazato for Sunday evening. Monday evening Mrs. Sanger will address a gathering of women physicians and Saturday she will be the honor guest at a welcome dinner, to be attended mostly by Japanese, at the Imperial Hotel.—*The Japan Advertiser.*

**American Born Japanese Have Rights**

Marysville, California, March 9—(Kokusai Associated Press)—In the case of tbe State of California vs. Jusuke Shingu and his two children who are minors, the Superior Court of Sutter County, California, has rendered a decision to the effect that American-born children of Japanese parents may hold land purchased for them by the latter.

The Court he'd that proof of fraud was not conclusive, and that the California land law does not prevent a parent from advancing the money with which to buy such land for the benefit of his American-born children.—*The Japan Times & Mail.*

**How to Live Long**

In the first place take a bath in a warm room in the morning. Chew well whatever you eat. Three meals with suitable quantity of vegetables and fruits should be regularly taken. Don't eat between meals. Drink six glasses of pure water each day and bask in the sun as much as possible. Dusty and spoiled air must be avoided. Sleep at least eight hours regularly. Old people want one hour's rest after midday meal. It is preferable to wear perforated clothes. To keep feet warm is very essential. Wear warm socks and well fitting boots which do not let in moisture. Smoking should be refrained until adultage, it being prohibited for the fair sex. Spirits are somewhat good for the old and weak.

Don't marry under 25 years of age. Good work, good play and good rest are indispensable. Do everything moderately. Above all, you must have a thorough philosophy of life for hardships or unexpected luck. Outdoor work is preferable. It makes your digestion very good. Walking is the best exercise, no weather being unsuitable for it. Take care to keep nostrils, throat, mouth, teeth and gums always clean to prevent infectious disease. You had better consult a doctor once every year. Ventilation is to be well arranged, care being taken to make the temperature of the bedroom equal to outside air. If you have exposed yourself to 65 degrees in autumn you will feel no cold severely in winter. Old people are subject to self-poisoning. This is cured by good exercise and labor of body in due degree, because this requires the work of brain and body at the same time and drives away unnecessary idle thoughts. Enough money may be as effective as medicine. Anyway we are confronted with many troublesome affairs and ideas, which are to be got rid of by good work and hobbies. You had better take those pastimes which will be also good in declining years. Music is by far the best. Any handwork can be made an excellent means to kill time. Make things with tools. Work in the garden or in the shop, and you will find there tonics for perpetual youth. —*From Yuben* (*Eloquence*) in *The Japan Advertiser.*

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